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Icon from the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra

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CHRISTMAS MESSAGE

from His Holiness Patriarch Aleksy II to the Archpastors, Pastors and all the Faithful Children of the Russian Orthodox Church

*"Christ is born, give ye glory. Christ comes from heaven, meet ye Him.
Christ is on earth, be ye exalted"* (hirmos of the 1st canticle of the first Canon)

Beloved in the Lord most holy archpastors, worthy pastors, reverend monks and nuns, dear brothers and sisters, all pious children of the Russian Orthodox Church both in our Motherland and beyond, it, I heartily congratulate you on this great and salvific feast of the Nativity of Christ!

Today our hearts are filled with joy over the Nativity in the flesh of the Son of God "Who for us men, and for our salvation, came down from heaven."

Prophet Micah who lived in the 8th century before the coming of the Saviour, advertized that the Messiah would be born in Bethlehem, in the city of David that is in the city where his ancestor according to the flesh, king and psalm-singer prophet David had been brought into the world. As St. Luke the Evangelist says, the Most Holy Virgin *brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.*" (Lk. 2.7)

It is undubious that she was the first to give praise unto Him. The Holy Church puts in Her most pure mouth the following words: O most High God, O King unseen, how is it that I look upon Thee? I cannot understand the mystery of Thy poverty without measure. For the smallest of caves, a strange dwelling for Thee, finds room for Thee within itself. O sweetest Child, how shall I hold Thee in my arms who holdest all creation in Thy power? What is this great and strange wonder? How do I uphold Thee Who upholdest all the world by Thy word" (mattins of the Forefeast of the Nativity of Christ).

The mystery of the Nativity of the Son of God is revealed to us by St. John the Theologian: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-lasting life* (Jn. 3.16). *God is love... We love him, because he first loved us*" (1 Jn. 4. 8,9). Let us implement Christ's commandment: *Ye love one another* (Jn. 13. 34).

Beloved, our Motherland is now experiencing a hard but inspiring time. We are participants in the process of formation of a democratic state where each citizen would have a chance of living a life worthy of man. It is clear to all of us that this process is complicated and poignant. But let us not be in despair (2 Cor. 4,8), *for unto us a child is born, unto us a son is given... Of the increase of his government and peace there shall be no end* (Is. 9. 6,7).

I call on you to augment our prayers for the eradication of the spirit of hatred in our society, for the abatement of interethnic feuds, for the attainment of mutual understanding and pacification, for the spiritual revival of our nation, for the speediest normalization of life in our state. Let us combine our prayers with our diligent labour for the good of our country, thereby approximating as far as we can, to those good days (1 Pet. 3.10) when the Lord fulfils our petitions.

Let us, my dear ones, give thanks unto the Lord Who blessed the peoples of Europe to enter upon construction of a common home in an unprecedented genuinely good-neighbour spirit, Who thereby blessed them to bring forth fruit unto life (Rom. 7.4) and herein the arms reduction, achieved by our people through much suffering. A good sign of this fruit-bearing development is the generous aid which is now coming to us from many countries of the world and for which we express our deep gratitude to all the donors.

Beloved brothers and sisters, on the threshold of the New Year of the Lord's goodness (Ps. 65.11), let us offer our cordial thanksgiving unto the Great Shepherd

(Heb. 13.20) for his rich mercies, poured upon our Holy Church, upon her multinational flock.

The history of the Russian Orthodox Church has been hard and complicated but also sacrificial. Tragic was her life during 70 post-revolutionary years. But never did our Church separate herself from the destiny of the whole nation. The positive changes that, through God's mercy, have taken place in this country in recent years, cardinally transformed the status of religion in it.

We cannot but rejoice at the beneficial process of creating many new parishes, the reopening of churches and monasteries, the construction of new churches, the normal development of parochial and monastic life, the increase in the number of spiritual schools, the widening of religious instruction of children, the mass distribution of the books of the Holy Scripture and other religious literature among believers, the gradual revival of charity activities our entire society is in urgent need of.

At the same time, we must admit humbly that, through our sins, the Church is in a situation still painful enough due to the conflict between the Orthodox and Catholics of the Eastern Rite in the Western Ukraine, to the persistent frustration of church unity by schismatic autocephalists in the Ukraine, to destructive "acts" of the so-called Bishops' Council of the Russian Orthodox Church Outside Russia which is trying to sow discord in the life of our Church. Faced with this sad reality, the children of our church should, through zealous prayer and hard effort, bring closer the restoration of church peace and unity, settle down and find a just solution of the conflict between confessions.

We reflect upon all this here at the manger of Divine Infant Christ harking to the jubilant angelic hymn: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.14). May we all, beloved, have this great and also humble joy fulfilled in ourselves, the perfect joy of salvation (Jn. 17.13).

I wish you all Happy New Year. May it be for each of us, for our Motherland, for the entire Earth, the year of peace and prosperity, a time of spiritual revival.

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Cor. 13.14)

CHRISTMAS GREETINGS
from His Holiness Patriarch Aleksy II
of Moscow and All Russia
to the Primates of Local Orthodox Churches

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch

Your Holiness, beloved brother in the Lord!

*Christ is born, give ye glory, Christ comes from heaven, meet
ye Him.*

(Canticle One, First Caono on the Nativity of Christ)

With a feeling of great joy I send my cordial greetings to You on the Feast of the Nativity of Jesus Christ Our Lord and Saviour.

Sharing spiritual joy of this glorious and holy event, when the miracle of God's love for humanity was worked, for *the Word was made flesh* (Jn. 1.14) we kneel before the Divine Infant born in a Bethlehem cave Who descended from Heaven for our salvation, and sing together with the host of angels: *Glory to God in the highest and on earth peace, good will toward men* (Lk. 2.14).

May this salvific song be the power and inspiration for our ministry of reconciliation (2 Cor. 5.18) among the peoples yearning for peace.

May the Incarnated Son of God (Mk. 1.1) strengthen us in the work of multiplying in people the great virtues: faith, hope and charity (1 Cor. 13.13), and may our efforts to spiritually revive and renew society be blessed.

I prayerfully wish you in the New Year God's grace, unificient heavenly assistance in Your lofty ministry, and may it be to the glory of His All-Holy Name and the increase in Christian faith of the people of God (1 Pet. 2.10).

With invariable brotherly love in Christ,

ALEKSY, Patriarch of Moscow and All Russia

Christmas 1990/1991
Moscow

His Holiness Patriarch Aleksy II (of Moscow and All Russia addressed similar Christmas greetings to the Primates of Local Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa; Alexandria
His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus
His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness PAVEL, Archbishop of Pec, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude Teoctist, atriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens

His Beatitude VASILY, Metropolitan of Warsaw and All Poland; Warsaw His Beatitude DOROTEJ; Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York

His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence John, Archbishop of Karelia and All Finland; Kuopio

His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch ALEKSY II of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope JOHN PAUL II; Vatican City

His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin

His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo

His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus

His Holiness BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam

His Holiness Abuna MARKORIOS, Patriarch of the Ethiopian Church; Addis Ababa

His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East

His Beatitude MAXIMOS Y, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus

His Beatitude NASRALLAH BOUTROS SPEIR, Maronite Patriarch of Antioch and All the East; Lebanon

His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London

His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York

His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht

Dr. BERTIL WERKSTROM, Archbishop of Uppsala, Primate of the Church of Sweden; Uppsala

Dr. JOHN VIKSTROM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku

Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen

The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva

Bishop Dr. KAROLY TOT, President of the Christian Peace Conference; Budapest

Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva

His Holiness Patriarch Aleksey II of Moscow and All Russia congratulated on the Feast of the Nativity of Christ:

Monsignor JANIS TSACULUS, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga

Monsignor VINCENTAS Cardinal SLADKEVICIUS, Titular Bishop of Abora, Apostolic Administrator of the Kaijiadorys Diocese; Kaunas

Archbishop Dr. KARLIS GAJLITIS of the Evangelical Lutheran Church of Latvia; Riga

Archbishop Dr. KUNO PAJULA of the Estonian Evangelical Lutheran Church; Tallinn

GRIGORY KOMENDANT, Chairman of the Council of the Union of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch ALEKSY II of Moscow and All Russia sent Christmas greetings to:

The Most Reverend ALIMPY, the Old Believers Metropolitan of Moscow and All Russia; Moscow

The Most Reverend GENNADY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov

IVAN EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius

ANDREI LOBZA, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow

IOANN MIROLYUBOV, Chairman of the Central Council of the Old Orthodox Believers of the Pomorye Church of Latvia; Riga

IGOR SHUVALOV, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

MESSAGES

From His Holiness Patriarch ALEKSY II

To His Holiness DIMITROS I, Archbishop
of Constantinople the New Rome and Ecumenical Patriarch

Your Holiness,

With pain and grief I have to inform you of the recent tragic incidents in the Ukraine. On August 12, the Ukrainian Uniates broke in and seized the Cathedral of St. George in Lvov. The seizure was virtually legalized by the Lvov Regional Soviet of People's Deputies which passed a resolution on August 14 to hand over the cathedral to the Uniates. The religious and administrative activities of the Lvov Diocese is completely blocked; churches are being seized and the Orthodox believers persecuted, blackmailed and threatened in other regions of the Ukraine as well. Thus rudely flouted are the decisions and principles of the Quadrepartite Commission for Normalizing Relations Between the Orthodox and the Catholics of the Eastern Rite in the Western Regions of the Ukraine which met on March 8-13, 1990, in Lvov and was composed of representatives of the Holy See, of the Moscow Patriarchate, of the Ukrainian Orthodox and Ukrainian Greek-Catholic Churches. The commission adopted a number of resolutions; in several cities the churches were divided between the Orthodox and the Uniates. However, on the last day of the meeting the representative of the Catholics of the Eastern Rite, Metropolitan Vladimir Sterniuk, left the session and on March 22 the Statement of the Episcopate of the Greek-Catholic Church in the Ukraine was published, in which it says, without any grounds whatsoever, that the documents of the commission, including those relating to the handing over of the churches, are illegal. The statement was followed by seizures of Orthodox churches accompanied by violence and lawlessness. The seizure of the Cathedral of St. George and the decision of the government authorities to give it to the Uniates without a preliminary agreement between the Russian Orthodox and the Roman Catholic Churches, is a direct flouting of the rights of Orthodox believers in the Ukraine.

These incidents are in glaring contradiction to the Vatican meeting which took place between the Ukrainian Catholic bishops of the Eastern Rite and His Holiness Pope John Paul II on June 25-26 during which the wish was expressed to live in the spirit of ecumenical brotherhood and cooperation with the Orthodox Church. Evidently the assertion was only a verbal declaration. We proposed to the Vatican to hold urgent negotiations in July, but were refused for the reason of summer vacations, and the negotiations had to be put off to September. In the meantime the escalation of enmity and violence is increasing and may lead to unforeseeable consequences.

We appeal to Your Holiness to use your spiritual, ecclesiastical and international authority for a peaceful and speedy settlement of this conflict based on principles of justice and the rights of man.

With brotherly love in Christ,

ALEKSY, Patriarch of Moscow and All Russia

August 27, 1990
Moscow

* * *

Similar messages were sent to the Primates of the Local Orthodox Churches, to the heads of some non-Orthodox Churches, to the Rev. Emilio Castro, General Secretary of the WCC and to the heads of ecumenical organizations.

To His Holiness Pope JOHN PAUL II, Bishop of Rome

Your Holiness,

With deep anxiety and alarm I am informing you of the recent incidents in the Ukraine. On August 12 the Ukrainian Greek-Catholics seized by force the Cathedral of St. George in Lvov. Having broken into the cathedral they are holding it by force and preventing the Ukrainian Orthodox believers access to it. The seizure was virtually legalized by the Lvov Regional Soviet which passed an illegal decision to dissolve the agreement with the Orthodox community. On August 19 a Greek-Catholic divine service was conducted in the cathedral. An extremely difficult position is that of Bishop Andrei of Lvov and Drogobych who has been proposed by the local authorities to vacate the diocesan residence by September 15, 1990. Thus the religious and administrative activities of the Lvov Diocese have been fully disrupted. All these incidents took place without a preliminary agreement between our Churches. In this way the principle of settling relations between the Orthodox and the Uniates has been destroyed, which was formulated, as far as we know, during the meeting of the USSR President, M. Gorbachev with Your Holiness and which presupposes a preliminary agreement on controversial issues between the Churches and subsequent recognition of the agreement on the part of the government authorities. The actions taken by the local authorities of the Ukraine, contrary to this principle, are a direct flouting of the rights of Orthodox believers. Flouted are not only religious but universal human rights and freedoms. Especially painful for us is the awareness that threatened is the very principle of ecumenical relations between our Churches.

The events taking place are in glaring contradiction to the results of the meeting which took place on June 25-26 at the Vatican between the Ukrainian Catholic bishops of the Eastern Rite and Your Holiness at which the wish was expressed to live with the Orthodox Church in the spirit of ecumenical brotherhood and cooperation. We see, however, that this assertion was merely a verbal declaration: the escalation of enmity and violence is increasing and may lead to unforeseeable consequences. Forceful methods, nevertheless, cannot resolve conflicts of 400 years' duration. Interference of secular authorities may bring momentary victory but never genuine healing of the conflict. We trust that Your Holiness will find it possible to intervene in order to settle this abnormal and grave situation.

ALEKSY, Patriarch of Moscow and All Russia

August 27, 1990
Moscow

Telegram in Reply From His Holiness Pope John Paul II to His Holiness Patriarch Aleksey II

VATICAN CITY

To His Holiness ALEKSY II, Patriarch of Moscow and All Russia

Moscow

In reply to your esteemed message in which Your Holiness expresses deep anxiety and alarm in relation to recent events in the Ukraine, I would like to assure you again of the Holy See's determination to strive for dialogue with the Moscow Patriarchate for a just, fraternal, and peaceful resolution of problems continuing to rise in the process of normalizing the position of the Catholic Church of the Eastern Rite in the Ukraine. The desirable development of the situation, also under the influence of events taking place outside the jurisdiction of the Churches, to a great extent depends on the climate of reciprocity and reconciliation existing between the two sides. The forthcoming conversations in Moscow should promote in every way the consolidation of the necessary foundations of love and fraternal understanding upon

which a firm future in the relationship between the two Churches in the Ukraine may be built and which, in its turn, will also have positive results for an ecumenical dialogue between our two Churches.

With expressions of brotherly love in Christ,

JOHN PAUL II

September 1, 1990

* * *

TELEGRAMS **from His Holiness Patriarch ALEKSY II**

To MIKHAIL GORBACHEV
President of the Union of Soviet Socialist Republics

The Kremlin, Moscow

Highly esteemed Mikhail Sergeevich,

Despite the request of the Russian Orthodox Church addressed to you, to intervene in the situation arising from the illegal decision of the Lvov Regional Executive Committee to dissolve the agreement with the Orthodox community and give the Cathedral of St. George to the Catholics of the Eastern Rite, the Uniate community illegally occupied the cathedral on August 19. This incident destroys the very principle of settling relations between the Orthodox and the Uniates, which was defined during your meeting with Pope John Paul II presupposing preliminary agreement on controversial questions between the Churches and subsequent recognition by the state authorities. The incidents in Lvov rouse angry protest in the multi-million flock of our Church against the open flouting of the law and the discrimination against the Orthodox, undermine their trust in the changes taking place in the country and weaken the authority of the state leadership, considering that the persecution of the Orthodox is taking place against the background of diplomatic relations being established between the USSR and the Vatican. We appeal to you, Mikhail Sergeevich, to intervene personally and without delay to settle this urgent problem. Otherwise the acute situation in the region may lead to a clash between the Orthodox and the Catholics and have unforeseeable consequences.

August 27, 1990
Moscow

ALEKSY, Patriarch of Moscow and All Russia

To LEONID KRAVCHUK
Chairman of the UkSSR Supreme Soviet

Esteemed Leonid Makarovich,

Despite the agreement reached between us, the commission of the UkSSR Supreme Soviet virtually gave its consent to the illegal handing over of the Cathedral of St. George to the Catholics of the Eastern Rite. On August 19, 1990, the Uniate community which occupied the cathedral conducted a divine service there. The given incident in principle destroys the possibility of settling relations between the Orthodox and the Uniates, and testifies to the lawlessness taking place in Lvov, and open discrimination against the Orthodox on the part of the authorities. This arbitrariness rouses the protest of the multi-million flock of our Church. We ask you to intervene personally to restore legality and the rights of the Orthodox believers. Otherwise the aggravation of the situation in the region may lead to unforeseeable consequences.

August 27, 1990

ALEKSY, Patriarch of Moscow and All Russia

DECISIONS OF THE HOLY SYNOD

At its session on October 1, 1990, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the meeting held on September 11-14, 1990, at St. Daniel's Monastery of representatives of the Russian Orthodox and Roman Catholic Churches to resolve the controversial issues between the Orthodox and the Catholics of the Eastern Rite in Western Ukraine.

RESOLVED: (1) that the report be acknowledged;
(2) that stated be with bitterness the fruitlessness of the meeting despite the good will shown on the part of the representatives of the Russian Orthodox Church for a peaceful solution of the problems acceptable for both sides and that hope be expressed that mutual understanding and agreement may be reached in the future;

(3) that the Statement of the Holy Synod of the Russian Orthodox Church be adopted on current relations with the Catholic Church;

(4) that the Sister Local Orthodox Churches and international Christian organizations be notified about the Statement adopted (the Statement is published in this issue).

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on the results of the work carried out by the Holy Synod commission headed by him on implementing the decisions of the Local Council of the Russian Orthodox Church held on June 7-8, 1990, concerning the Ukrainian Orthodox Church. The commission was formed in response to the appeal of the episcopate and the Synod of the Ukrainian Orthodox Church of July 9-10, 1990.

RESOLVED: (1) that the activities of the commission be approved and that the account submitted to the Holy Synod by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, head of the commission, be accepted.

INFORMATION: On the basis of the investigations carried out and the all-round discussions of the question the commission came to the conclusion that the requests of the Synod and the episcopate of the Ukrainian Orthodox Church addressed to His Holiness the Patriarch and the Holy Synod of the Russian Orthodox Church may be complied with.

The results of the investigations of the problems made by our commission could be formulated in the following manner:

1. The Ukrainian Orthodox Church is proclaimed independent in her government;
2. in this connection the name "Ukrainian Exarchate" is abolished;
3. the Primate of the Ukrainian Orthodox Church is elected by the Ukrainian episcopate and confirmed by His Holiness the Patriarch of Moscow and All Russia and the Holy Synod.

Some members of the commission propose another wording:

The Primate of the Ukrainian Orthodox Church is elected by the Ukrainian episcopate and blessed by His Holiness the Patriarch of Moscow and All Russia;

4. the Primate of the Ukrainian Orthodox Church will bear the title "Metropolitan of Kiev and All the Ukraine";

5. the Metropolitan of Kiev and All the Ukraine to be addressed as "His Beatitude" within the bounds of the Ukrainian Orthodox Church;

6. the Metropolitan of Kiev and All the Ukraine has the right to wear two panagias and be preceded by the Cross during divine services;

7. the Synod of the Ukrainian Orthodox Church elects and appoints ruling and vicar hierarchs establishes and abolishes diocese within the bounds of the Ukraine;

8. the Metropolitan of Kiev and All the Ukraine as Primate of the Ukrainian Orthodox Church takes the first place among the permanent members of the Holy Synod of the Russian Orthodox Church.

(2) that the present resolution be submitted by the Holy Synod to the Bishops' Council of the Russian Orthodox Church to be adopted;

(3) that the Bishops' Council of the Russian Orthodox Church be convened on October 25-27, in the city of Moscow at St. Daniel's Monastery.

HEARD: the communication of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, regarding the report on the state of inter-confessional relations in the Western regions of the UkSSR, prepared by the Institute of Sociological Research at the USSR Academy of Sciences at the request of the Department for External Church Relations of the Moscow Patriarchate.

RESOLVED: that the report of the Institute of Sociological Research at the USSR Academy of Sciences to be submitted to the Bishops' Council of the Russian Orthodox Church as information material.

CONSIDERED: the agenda of the Bishops' Council to be held on October 25-27, 1990, at St. Daniel's Monastery.

RESOLVED: that the following agenda be approved for the Bishops' Council to be held on October 25-27, 1990, at St. Daniel's Monastery:

1. request of the Ukrainian Orthodox Church on increasing her independence and self-government;
2. facts regarding the setting up of schismatic parishes within the canonical territory of the Moscow Patriarchate;
3. position of the Russian Orthodox Church in the light of the new legislation.

HEARD: the report of His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on his participation in the Conference "Russian Orthodox Church: History and Modern Times", which took place on September 18-19, 1990, in Moscow on the initiative of the laity of the Moscow Diocese and with the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia.

RESOLVED: that welcomed with satisfaction be the holding of the conference and that its results be considered topical.

THE RESULTS OF THE CONFERENCE "Russian Orthodox Church: History and Modern Times"

Moscow, September 18-19, 1990

The conference "Russian Orthodox Church: History and Modern Times", which was convened, on the initiative of the laity and with the blessing of His Holiness

Patriarch Aleksey II of Moscow and All Russia, and in which the Russian Orthodox Church and a number of public organizations participated, discussed urgent issues in the life of the Church. Discussed with the greatest interest were problems concerning Church-state relations, the origin of the Russian Orthodox Church Outside Russia, the Statement issued in 1927 by the acting Patriarchal Locum Tenens, Metropolitan Sergy of Nizhny Novgorod, ecumenism, canonization of saints, and the position of the laymen in the Church.

The conference approves the principles of approach to the canonization of saints of the Russian Orthodox Church and acknowledges the appeal of the Chairman of the commission on canonization, Metropolitan Yuvenaly, for more active participation of the Church flock in questions of canonization.

The speakers at the conference appraised synonymously the Statement of 1927 as made to preserve the Church, however, judgement of all the activities of the Church in Soviet times, in the opinion of the conference, must be made by the Local Council.

HEARD: the petition of His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, asking to release him from heading the Seventh Theological Conversation between the representatives of the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR (Zagorsk-VII) to be held on October 2-6, 1990, at the Trinity-St. Sergy Lavra (Zagorsk) on the theme, "The Role of the Church in Renewing Society", in connection with his departure for medical treatment to Karlovy Vary (Czechoslovakia).

RESOLVED: that in amendment of the decision of His Holiness the Patriarch and the Holy Synod taken on January 25, 1990 (Journal No. 12), His Eminence Metropolitan Ioann of Leningrad and Ladoga be appointed to head the Seventh Theological Conversations (Zagorsk-VII).

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the situation of the Patriarchal parishes of the Moscow Patriarchate in Helsinki, Finland.

RESOLVED: that Archpriest Bogdan Soiko be released from the post of Superintendent Dean of the Patriarchal parishes in Finland due to the expiration of his term of office;

that the pertaining ukase be forwarded.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad on the parish of the Moscow Patriarchate in Rabat, Morocco.

RESOLVED: (1) that Archimandrite Iosif Pustoutov be released from the post of rector of the Church of the Resurrection of Christ in Rabat, Morocco, due to the expiration of his term of office, and placed at the disposal of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations;

(2) that Father Anatoly Egorov, referent at the DECR, be appointed rector of the Resurrection Church in Rabat, Morocco.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the sojourn in the USSR from September 7 to 14, 1990, at the invitation of the Russian Orthodox Church, of a delegation from the Church of the Disciples of Christ (USA) headed by Dr. Paul Crow, President of the Council of Christian Unity of this Church.

RESOLVED: (1) that satisfaction be expressed with the visit to our country of the delegation from the Church of the Disciples of Christ (USA);

(2) that usefulness be noted for developing fraternal relations between the two Churches, of the conversations on the themes: "Diakonia in the Church" and "Religious Education", held at the Moscow Theological Academy, as well as the fruitfulness of the meetings and talks between the representatives of the Church of the Disciples of Christ and the Russian Orthodox Church which took place at the Moscow and Leningrad Theological Academies and at the Kiev Theological Seminary;

(3) that hope be expressed that the visit will serve to strengthen cooperation between the Church of the Disciples of Christ and the Russian Orthodox Church and will help to promote understanding between Christians in the United States of America and in the Soviet Union.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the VI Conference of Women of the Christian Peace Conference held from September 8 to 15, 1990, in Moscow in the conference hall of the Publishing Department at the invitation of the Russian Orthodox Church. The main theme was "Remember the past for the sake of the future: the role of women in the common European home".

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the success of the conference and that its results be approved.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the sojourn in the USA from September 11 to 18, 1990, of His Grace Bishop Vladimir of Tashkent and Central Asia and V. H. Chukalov of the DECR, and their participation in the preliminary meeting of the Joint Coordinating Committee on cooperation between the Russian Orthodox Church and the Episcopal Church in the USA held in New York.

RESOLVED: (1) that the programme of cooperation between the Russian Orthodox Church and the Episcopal Church in the USA drawn up at the preliminary meeting of the Joint Coordinating Committee be approved;

(2) that His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, be charged with the drawing up of the list of Orthodox members of the Joint Coordinating Committee;

(3) that the Presiding Bishop of the Episcopal Church in the USA, the Right Rev. Edmund L. Browning, be thanked for his attention to the representatives of the Russian Orthodox Church;

(4) that cordial gratitude be expressed to His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America, for his cordiality and kindness to the representatives of the Russian Orthodox Church during their stay in the USA.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations on the meeting to be held in Chambesey, Switzerland, on November 10-17, 1990, of the Pan-Orthodox Preparatory Commission on the discussion and study of the question, "Orthodox Diaspora".

RESOLVED: that the following be appointed members of the delegation to take part in the meeting of the commission:

a) Archbishop Kliment of Kaluga and Borovsk, Deputy

Head of the Department for External Church Relations—head of the delegation;

b) Protopresbyter Prof. Vitaly Borovoi, of the Moscow Theological Academy, Deputy Head of the Department for External Church Relations;

c) A. Buevsky, Executive Secretary of the Department for External Church Relations;

d) G. Skobei of the DECR.

HEARD: the proposal of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, Chairman of the Holy Synod commission on revival of religio-moral education and charity, on the membership of the Commission.

RESOLVED: that the following persons be approved as members of the Holy Synod commission on religio-moral education and charity:

Chairman of the commission—Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations;

Members:

Metropolitan Gedeon of Stavropol and Baku;

Archbishop Kliment of Kaluga and Borovsk, Deputy Head of the Department for External Church Relations;

Archbishop Longin of Düsseldorf;

Bishop Lev of Novgorod and Staraya Russa;

Bishop Viktor of Podolsk, Chairman of the Economic Management of the Moscow Patriarchate;

Hieromonk Ioann Economtsev, Deputy Head of the DECR;

Archimandrite Iannuary Ivliev, docent at the Leningrad Theological Academy;

Archpriest Vladimir Timakov of Moscow;

Father Vyacheslav Polosin of the Kaluga Diocese, People's Deputy of the RSFSR, Chairman of the Committee of the Freedom of Conscience and Confessions and Charity of the RSFSR Supreme Soviet;

Father Sergy Beschasny of the DECR;

Deacon Georgy Avvakumov of the DECR;

Dr. A. Osipov, professor at the Moscow Theological Academy;

O. Ganaba of the DECR;

Valery Borshchev, People's Deputy to the Moscow City Soviet, Chairman of the Commission on the Freedom of Conscience and Confessions and Charity;

Hegumen Irinarkh Grezin of the DECR, secretary of the commission.

HEARD: the report of His Eminence Metropolitan Mefody of Voronezh and Lipetsk on the handing over to the Voronezh Diocese of the Zadonsk Convent of the Nativity of the Blessed Virgin.

RESOLVED: that the blessing be given to the opening of the Zadonsk Convent of the Nativity of the Blessed Virgin.

HEARD: the report of His Grace Archbishop Melkhiselek of Sverdlovsk and Kurgan on the handing over to the Sverdlovsk Diocese of the Verkhoturkiye Monastery of St. Nicholas with the request that Hieromonk Tikhon Zatekin be confirmed father superior of the monastery and raised to the rank of hegumen.

RESOLVED: (1) that blessing be given to the opening of the Verkhoturkiye Monastery in the Sverdlovsk Diocese;

(2) that the father superior of the Verkhoturkiye Monastery of St. Nicholas be Hieromonk Tikhon Zatekin with elevation to the rank of hegumen.

HEARD: the report of His Grace Archbishop Nikolai of Gorky and Arzamas on the decision of the local authorities to return to the city of Gorky its old name of Nizhny Novgorod.

RESOLVED: that in connection with the return to the city of Gorky of its old name of Nizhny Novgorod the ruling bishop of the diocese to be henceforth called "of Nizhny Novgorod and Arzamas";

that the pertaining ukase be forwarded.

HEARD: the report of His Grace Archbishop Aleksandr of Dmitrov, Chairman of the Education Committee of the Holy Synod on the number of people studying at the theological schools of the Russian Orthodox Church in the 1990/1991 academic year.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the opening of new theological schools and with the increase in the number of students—the future servants of the Church.

HEARD: the report of His Grace Bishop Vikenty of Bendery, Vicar of Kishinev Diocese, on the opening of a theological school at the Kitskan Monastery to train clergymen for the diocese.

RESOLVED: that blessing be given to the opening of the theological school at the Kitskan Monastery for training clergymen.

HEARD: the report of His Grace Bishop Vladimir of Tashkent and Central Asia on the opening of a theological school at the Tashkent Diocesan Administration to train clergymen.

RESOLVED: that blessing be given to the opening of the theological school at the Tashkent Diocesan Administration.

CONSIDERED: the widening opportunities for members of the clergy and laity of the Russian Orthodox Church to travel abroad.

RESOLVED: that these opportunities be noted with satisfaction as a positive result of the democratization process taking place in our country and as a favourable condition for establishing good inter-Church and inter-human relations.

Taking into account, at the same time, the fact that such trips often become part of inter-Church relations, they should be made, for the sake of coordinating activities, with the blessing of the Supreme Authority: the episcopate with the blessing of His Holiness the Patriarch and the Holy Synod; members of the clergy with the blessing of their bishops.

At its session on October 25, 1990, the Holy Synod, chaired by the PATRIARCH.

HEARD: the information by His Holiness the Patriarch on the first plenary session of the Patriarchal and Synodal Bible Commission of the Russian Orthodox Church, which took place on October 15, 1990, under the chairmanship of His Holiness the Patriarch. Together with the Bible Commissions in Byelorussia and North-West, the Commission adopted a statement 'On Basic Working Principles for the Eastern Slavonic Bible Versions in the Russian Orthodox Church', emphasizing that the work of the Bible Commissions to improve the existing or produce new Eastern Slavonic translations shall be based on the traditions laid down by Sts. Cyril and Methodius and the Russian Synodal version. The Commissions felt it also necessary to maintain the Bible translating tradition adopted by the Greek language Churches.

The meeting heard and approved the report of the Commission's secretariat on the plan for 1990/1991, the Commission's responsibilities for printing and distribution of the Bible editions in the Russian Orthodox Church, finances and the Commission's work in February-September 1990. Opinions were exchanged about the need for the Russian Orthodox faithful whose native tongue is other than Russian to have the Bible in the vernacular and the ways of meeting this need.

RESOLVED: (1) that the statement of the Patriarchal and Synodal, Byelorussian and North-West Bible Commissions on Basic Working Principles for the Eastern Slavonic Bible Versions in the Russian Orthodox Church be fully approved;

(2) that the Commission's work plan and budget for 1990/91 be adopted;

(3) that the Commission's proposals for distributing the Bible in the Russian Orthodox Church be approved;

(4) that the work carried out by the Commission in February-September 1990 be approved.

HEARD: the report by His Eminence Metropolitan Ioann of Leningrad and Ladoga on the 7th Theological Conversations with the Union of Evangelical Churches in the GDR (Zagorsk-VII) on 'The Role of the Church in the Changing World', which took place from October 1 to 6, 1990, at the Trinity-St. Sergy Lavra in Zagorsk.

RESOLVED: (1) that profound satisfaction be expressed with the opportunity for the Russian Orthodox Church to host a regular session of the Theological Conversations and that its results be approved;

(2) that a special significance of the meeting be noted as a closing stage in the theological dialogue that has been maintained for 16 years in the atmosphere of Christian love and fraternal understanding;

(3) that further development of cooperation between the theologians of the Russian Orthodox Church and the Union of Evangelical Churches as well as all the Evangelical Churches in Germany be considered useful, especially in the context of socio-political renewal in our countries and particularly in the context of the unified German state;

(4) that hope be expressed that comprehensive fraternal relations between the Russian Orthodox Church and the Evangelical Churches in Germany will continue to develop successfully and contribute to closer relations between Christians in the USSR and the FRG, as well as closer cooperation and better understanding between our countries and peoples.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the situation in the Patriarchal Podvorye in Tokyo, Japan.

RESOLVED: (1) that due to the expiration of the term of his mission Archpriest Arkady Tyshchuk be relieved of his duties as Dean of the Patriarchal Podvorye in Tokyo and be placed at the disposal of His Holiness Patriarch Aleksy II of Moscow and All Russia;

(2) that Archpriest Nikolai Kotsyuban of the Leningrad Diocese be appointed Dean of the Patriarchal Podvorye in Tokyo.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, addressed to His Holiness the Patriarch and the Holy Synod with a request to confirm the appointment of the Acting Deputy Head of the Department for External Church Relations Hieromonk Ioann (Ekonomtsev) as Deputy Head of the Department.

RESOLVED: that the appointment of Hieromonk Ioann Ekonomtsev as Deputy Head of the Department for External Church Relations be confirmed.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the visit of the delegation from the Evangelical Church in Westphalia (FRG), led by Praeses Dr. Hans Martin Linnemann. The visit was made from August

23 to 29, 1990, at the invitation of the Moscow Patriarchate.

RESOLVED: (1) that satisfaction be expressed with the visit of the delegation from the Evangelical Church in Westphalia;

(2) that the meetings the delegation had with representatives of the Russian Orthodox Church in Moscow, Leningrad and other cities be considered useful;

(3) that hope be expressed that the visit of the Evangelical delegation from the FRG will contribute to the development of cooperation between the Russian Orthodox Church and the Evangelical Churches in Germany as well as strengthening of relations between Christians in the USSR and the FRG.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the 25th International Old Catholic Congress, held from August 27 to 31, 1990, in Geneva, and on the participation in it as a guest of His Grace Archbishop Sergy of Solnechnogorsk, Representative of the Russian Orthodox Church at the World Council of Churches in Geneva.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation of the Russian Orthodox Church representative, Archbishop Sergy, in the Congress as a guest be approved;

(3) that concern be expressed over the Congress's resolution proposing the introduction of female priesthood in the Old Catholic Churches and its coming into force if confirmed by the Conference of Old Catholic Bishops of the Utrecht Confession. It should be taken into account however that the Orthodox-Old Catholic theological dialogue, which had started in 1975, was completed in 1987 and an all-Orthodox action is now expected to be taken on its results. The above-mentioned resolution of the 25th International Old Catholic Congress has drastically aggravated the problems of church order, putting obstacles on the way to establishing communion between the Orthodox and the Old Catholic Churches and actually rendering meaningless the results achieved;

(4) that His Grace Dr. Antonius Jan Glazemaker, Archbishop of Utrecht, Primate of the Old Catholic Church in the Netherlands, be informed about the concern of the Holy Synod of the Russian Orthodox Church over the resolution;

(5) that Bishop Hans Herny of the Old Catholic Church in Switzerland and President of the Synodal Council, Urs Solz, be thanked for the fraternal hospitality accorded His Grace Archbishop Sergy.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the 2nd Soviet-American Church Seminar on Alcoholism and Drug Addiction, held from September 17 to 19, 1990, at the Conference-Hall of the Department for External Church Relations in St. Daniel's Monastery, Moscow.

NOTE: the seminar was held in follow-up of the previous Church seminar (October 16-18, 1989, Department for External Church Relations, St. Daniel's Monastery, Moscow). It was attended by Russian Orthodox representatives from the Moscow, Kostroma, Stavropol and Yaroslavl Dioceses, as well as theological academies, seminaries and schools in Moscow, Minsk and Kostroma, St. Daniel's Monastery and the Tolga Convent. Among the participants from the USSR were also prominent health workers, scientists, practising psychiatrists and narcologists, representatives of the USSR Ministry of Internal Affairs, "Alcoholics Anonymous", "Drug-addicted Anonymous" and similar groups. Participants from the USA included representatives of the Roman Catholic Church.

Orthodox Church in America, a layman from the Methodist Church and a Judaist layman.

RESOLVED: (1) that the report be acknowledged;

(2) that the final documents of the seminar including an Appeal to All People of Good Will and a Communique be approved;

(3) that satisfaction be expressed with the fact that the Orthodox movement for coping with alcoholism and drug addiction in our country has been consolidated by the establishment of the first Orthodox temperance brotherhood 'Encouragement and Consolation' initiated by the participants in the seminar;

(4) that the American delegation be thanked for their participation in the seminar and willingness to help organize in the USSR a network of church aid to drug-addicts;

(5) that gratitude be expressed to the parish of the Church of the Icon of the Mother of God "Joy and Consolation" in Moscow as well as the Almas Cooperative Centre for having subsidized the seminar.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the European Council's Colloquium on 'The Way to Democracy. The Council of Europe and Architecture of Europe' held on September 8-19, 1990, at the European Parliament in Strasbourg, France, in which he participated at the invitation of the European Council General Secretary Ms. Catherine Lalumiere representing the Russian Orthodox Church and the Conference of European Churches. Archbishop Kirill made a presentation at the round-table discussion held at the Colloquium.

RESOLVED: (1) that the report be acknowledged.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Chairman of the Holy Synod Commission on Religious and Moral Education and Charity, on the meeting of the Commission held on October 10, 1990 at St. Daniel's Monastery.

RESOLVED: (1) that the report be acknowledged;

(2) that the Commission's plan to work out a general ecclesiastical concept of revival of religious and moral education and charity be approved;

(3) that the proposal of the Commission to establish in Moscow an inter-discipline church school for training workers in religious and moral education, charity and aid to the sick including drug-addicts be accepted.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Chairman of the Holy Synod Commission on Religious and Moral Education and Charity, on the Constituent Assembly of the Union of Orthodox Brotherhoods held, with the blessing of His Holiness Patriarch Aleksy II on October 12, 1990, in Moscow.

NOTE: the Constituent Assembly was organized by the Department for External Church Relations and a number of Orthodox Brotherhoods engaged in religious education and charitable work. Its preparatory documents were authorized by the Holy Synod Commission on Religious and Moral Education and Charity. It established the Union of Orthodox Brotherhoods and adopted the outline of the Union's future Charter. Hieromonk Ioann Ekonomtsev, Deputy Head of the Department for External Church Relations, was elected President of the Union. Archpriest Ioann Sviridov, staff member of the Department, was elected vice-President.

RESOLVED: (1) that the report be acknowledged;

(2) that profound satisfaction be expressed with the establishment of the Union of Orthodox Brotherhoods, which is called to promote religious and moral education and charity;

(3) that the Holy Synod Commission on Religious and Moral Education and Charity support the Union by helping coordinate the catechetical and charitable work at all levels — Church, diocesan and parochial — with the work of Orthodox Brotherhoods;

(4) that the work of Orthodox Brotherhoods should conform to the general church programmes of catechism and charity;

(5) that the Department for External Church Relations give support to the activity of the Union of Orthodox Brotherhoods;

(6) that blessing be given to Hieromonk Ioann Ekonomtsev in the office of President of the Union of Orthodox Brotherhoods.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the regular meeting of the World Council of Churches' Executive Committee of which he is a member. It took place in Granvollen (Norway) on September 22-29, 1990, and was devoted to the preparations for the 7th Assembly of the World Council of Churches to take place on February 7-20, 1991, in Canberra, Australia.

RESOLVED: (1) that the report be acknowledged;

(2) that the position taken by Archbishop Kirill at the meeting be approved;

(3) that the delegation of the Russian Orthodox Church be sent to the 7th Assembly, consisting of the following members:

1. Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, to lead the delegation;

2. Metropolitan Irinei of Vienna and Austria;

3. Archbishop Sergy of Solnechnogorsk, Representative of the Russian Orthodox Church at the World Council of Churches in Geneva;

4. Protopresbyter Vitaly Borovoi, cleric of Moscow, professor at the Moscow Theological Academy, Deputy Head of the Department for External Church Relations;

5. Archimandrite Iannuary Ivliev, cleric of the Leningrad Diocese, associate professor at the Leningrad Theological Academy;

6. Hieromonk Ioann Ekonomtsev, cleric of Moscow, lecturer at the Moscow Theological Academy, Deputy Head of the Department for External Church Relations;

7. Hegumen Irinarch Grezin, cleric of Moscow, staff member of the Department for External Church Relations;

8. Hegumen Nestor Zhilayev, cleric of Moscow, staff member of the Department for External Church Relations;

9. Archpriest Georgy Goncharov, representative of the Russian Orthodox Church at the Christian Peace Conference in Prague;

10. Archpriest Nikolai Gundyayev, cleric of Leningrad, professor at the Leningrad Theological Academy;

11. Archpriest Vladimir Ivanov of the Berlin Diocese, editor-in-chief of *Stimme der Orthodoxie* (The Voice of Orthodoxy);

12. Archpriest Aleksandr Kozha, cleric of Moscow, staff member of the Department for External Church Relations;

13. Archpriest Victor Petluchenko of the Odessa Diocese, lecturer at the Odessa Theological Seminary;

14. Father Valentin Asmus, cleric of Moscow, associate professor at the Moscow Theological Academy;

15. Father Sergy Bezchasny, cleric of Moscow, staff member of the Department for External Church Relations;

16. Father Aleksandr Karpenko, secretary of the Russian Orthodox Church Representation at the World Council of Churches in Geneva;

17. Father Vladislav Stepanov of the Smolensk Diocese;

18. Father Sergy Trukhachev of the Moscow Diocese, staff member of the Department for External Church Relations;
19. Protodeacon Vladimir Nazarkin, cleric of Moscow, officer of the Department for External Church Relations;
20. Deacon Georgy Avvakumov, lecturer at the Leningrad Theological Academy, head of a division of the Department for External Church Relations;

21. Sister Lubov Melnik, Superintendent Dean of the Tolga Convent, Yaroslavl Diocese;

22. Sister Marfa Kovalevich, Superintendent Dean of St. Evfrosynia's Convent of the Saviour, Polotsk Diocese;

23. A. Buevsky, Executive Secretary of the Department for External Church Relations;

24. N. Bobrova, staff member of the Department for External Church Relations;

25. A. Buzova, staff member of the Department for External Church Relations;

26. B. Vik, head of the information desk of the Department for External Church Relations;

27. O. Ganaba, staff member of the Department for External Church Relations;

28. N. Derzhavin, lecturer at the Leningrad Theological Academy;

29. A. Yemelianov, student, Moscow Theological Academy;

30. N. Lossky, professor at the St. Sergy Orthodox Theological Institute, Paris;

31. M. Nelubova, staff member of the Department for External Church Relations;

32. N. Novikova, staff member of the Department for External Church Relations;

33. A. Ovcharenko, Precentorial School, Leningrad Theological Academy;

34. A. Osipov, professor at the Moscow Theological Academy;

35. V. Smagin, staff member of the Department for External Church Relations;

36. Ye. Speranskaya, staff member of the Publishing Department;

37. A. Tomyuk, student at the Leningrad Theological Academy;

38. N. Chernykh, staff member of the Department for External Church Relations.

HEARD: the report by His Grace Bishop Panteleimon of Arkhangelsk and Murmansk on the step-by-step transfer of the monuments and buildings of the Solovki Archipelago to the Church and on the candidate to be Father Superior of the monastery, Hegumen German Chebotar.

RESOLVED: (1) that the opening of the Sts. Zosima and Savvaty Stauropigion Monastery in Solovki be authorized;

(2) that Hegumen German Chebotar of the Arkhangelsk Diocese be appointed Acting Father Superior of the Sts. Zosima and Savvaty Monastery.

HEARD: the report by His Grace Archbishop Mikhail of Vologda and Veliky Ustyug on the opening of a school for training church ministers at the Vologda Diocesan Administration.

RESOLVED: that the opening of the school be authorized;

HEARD: the report by His Grace Bishop Vladimir of Tashkent and Central Asia on the opening of a Convent of St. Nicholas in Tashkent.

RESOLVED: that the opening of St. Nicholas's Convent be authorized.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the Model Statute of the Parish

in the Russian Orthodox Church and on the Draft Model Statute presented.

RESOLVED: (1) that the report be acknowledged;

(2) that the Draft Model Statute be approved and submitted to the Bishops' Council of the Russian Orthodox Church.

At its session on October 27, 1990, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the trip made by the group of Russian Orthodox pilgrims led by Bishop Vladimir of Tashkent and Central Asia to Greece and Mount Athos from August 3 to 20, 1990.

RESOLVED: (1) that, with gratitude to God, profound satisfaction be expressed with the opportunity for the Russian Orthodox representatives to make a pilgrimage to Greece and Mount Athos;

(2) that the pilgrims' sharing in the St. Panteleimon feast day celebrations together with the brethren of St. Panteleimon's Monastery and visits to many other Athonian monasteries be noted with satisfaction;

(3) that His Beatitude Archbishop Seraphim of Athens and All Hellas be thanked for the attention accorded the pilgrims from the Russian Orthodox Church;

(4) that His Grace Bishop Chrysostom of Dodona be thanked for the warm welcome and hospitality accorded the group.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the participation of Prot. N. Zabolotsky and G. Skobey, senior staff member of the Department for External Church Relations, in the meeting of the Joint Theological Commission on Dialogue Between the Orthodox and the Ancient Oriental Churches, held from September 23 to 28, 1990, in the Orthodox Centre of the Patriarchate of Constantinople in Chambes, Switzerland.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the results of the meeting and that position taken at it by the Russian Orthodox representatives be approved;

(3) that the Holy Synod Commission on Christian Unity be charged with studying the final document of the meeting.

HEARD: the report by His Eminence Metropolitan Filarete of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, on the meeting of the Joint Theological Commission on Orthodox-Reformed Dialogue, held from October 1 to 6, 1990, in Minsk, and on the participation in it of the Commission members from the Russian Orthodox Church — His Grace Archbishop Simon of Ryazan and Kasimov and K. Komarov, professor at the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that profound satisfaction be expressed with the opportunity for the Byelorussian Orthodox Church to host a meeting of the Joint Commission;

(3) that the position taken at the meeting by the representatives of the Russian Orthodox Church be approved;

(4) that the Holy Synod Commission on Christian Unity be charged with studying the results of the meeting.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the visit made by His Eminence Metropolitan Mefody of Voronezh and Lipetsk and G. Skobei, senior staff member of the Department for External Church Relations, to Cyprus from October 16 to 22,

1990, for the celebrations on the occasion of the 1100th anniversary of St. Lazarus's Church in Larnaca.

RESOLVED: that satisfaction be expressed with the opportunity for Russian Orthodox representatives to take part in the celebrations in Cyprus;

(2) that the meetings and talks Metropolitan Mefody had with Heads and representatives of Local Orthodox Churches who participated in the celebrations, be considered useful;

(3) that gratitude be expressed to His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, for the attention accorded the representatives of the Russian Orthodox Church;

(4) that cordial thanks be expressed to His Eminence Metropolitan Chrysostomos of Kition for the warm welcome and hospitality accorded the representatives of the Russian Orthodox Church.

CONSIDERED: the situation in the Tobolsk Diocese.

RESOLVED: 1) that His Grace Bishop Ilian, who refused to be appointed to the Tobolsk and Tyumen See (July 20, 1990; Protocol № 109), be granted retirement, on the hierarchical pension;

(2) that Archimandrite Dimitry Kapalin, Assistant Rector of the Moscow Theological Seminary, be designated Bishop of Tobolsk and Tyumen and Rector of the Tobolsk Theological Seminary with his episcopal nomination and consecration to take place in Moscow.

CONSIDERED: the widowed Korsun Diocese.

RESOLVED: (1) that His Grace Archbishop Valentin of Vladimir and Suzdal be appointed Archbishop of Korsun;

(2) that Archimandrite Evlogy Smirnov, Father Superior of the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple, be designated Bishop of Vladimir and Suzdal, with his episcopal nomination and consecration to take place in the city of Vladimir.

CONSIDERED: the widowed Riga Diocese.

RESOLVED: (1) that His Grace Bishop Aleksandr of Lugavpils, acting administrator of the Riga Diocese, be appointed Bishop of Riga and Latvia;
that the appropriate ukases be issued.

HEARD: the report by His Grace Archbishop Feodosy of Omsk and Tara on the opening of a school for training church ministers at the Omsk Diocesan Administration.

RESOLVED: that the opening of the school be authorized. On the instruction of the Bishops' Council of October 27, 1990, the Holy Synod

CONSIDERED: the designs of the Holy Trinity Memorial Church Dedicated to the Millennium of the Baptism of Russia, presented for the second round of the contest.

NOTE: the following designs were submitted to the Jury:
Problem: A-15289 — Designers I. Pokrovsky, Yu. Sverdlov, A. Vedeneyev;

P-62325 — Designers Yu. Ratushny, A. Protasov, Kim, N. Mukanov;

X-10002 — Designer A. Polyansky;

C-52705 — Designer G. Zosimov

Considering the opinion expressed by the Bishops' Council and the results of the public poll, the Holy Synod

RESOLVED: (1) that the design under Emblem X-10002 be chosen and adopted;

(2) that Architect Anatoly T. Polyansky be presented with a diploma and the prize of 10,000 roubles;

(3) that the Economic Administration of the Moscow Patri-

archate be charged with drawing the budget and supervising the construction of the Memorial Church;

(4) that the results of the contest be announced in the press.

CONSIDERED: the problem of the monasteries of the Russian Orthodox Church.

RESOLVED: (1) that a Synodal Commission on the Affairs of Russian Orthodox Monasteries be formed;

(2) that Archimandrite Evlogy Smirnov, designated Bishop of Vladimir and Suzdal, be appointed Chairman of the Commission;

(3) that the Chairman of the Commission submit to the Holy Synod the list of the Commission's members.

CONSIDERED: the preparation of amendments to the Statute of the Russian Orthodox Church in connection with the new Law on Freedom of Conscience and on Religious Organizations.

RESOLVED: 1) that a Synodal Commission be formed to draft amendments to the Statute of the Russian Orthodox Church;

2) that His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, be appointed Chairman of the Commission;

3) that the Chairman of the Commission submit to the Holy Synod the list of the Commission's members;

4) that, in keeping with the decision of the Bishops' Council and in connection with the new Law, the Commission be charged with drafting the Statute of the Russian Orthodox Church to be registered with the state, as well as the Statute of the Patriarchate, Model Statutes of Diocesan Administrations, stauropegion and diocesan monasteries, of theological schools and church enterprises.

CONSIDERED: summons to the 1990/91 Winter Session of the Holy Synod.

RESOLVED: that the following bishops be summoned to the 1990/91 Winter Session:

Archbishop Nikolai of Nizhny Novgorod and Arzamas
Archbishop Vladimir of Kishinev and Moldavia
Bishop Vladimir of Tashkent and Central Asia
Bishop Panteleimon of Arkhangelsk and Murmansk
Bishop Evgeny of Tambov and Michurinsk
Bishop Aleksandr of Kostroma and Galich.

ALEKSY II, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to All the Ukraine

FILARET, Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia

IOANN, Metropolitan of Leningrad and Ladoga

YUVENALY, Metropolitan of Krutitsy and Kolomna

KIRILL, Archbishop of Smolensk and Kaliningrad, Head of the Department for External Church Relations

LEONTY, Metropolitan of Odessa and Kherson

PLATON, Archbishop of Yaroslavl and Rostov

KHRISANF, Archbishop of Kirov and Slobodskoi

LAZAR, Archbishop of Ternopol and Kremnets

AFANASY, Bishop of Perm and Solikamsk

KONSTANTIN, Bishop of Brest and Kobrin

VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate

Primal Visit to the Leningrad and Olonets Dioceses

On August 10, Patriarch Aleksy II of Moscow and All Russia arrived in Leningrad and celebrated Divine Liturgy in the Church of the Smolensk Icon of the Mother of God. His Holiness was assisted by Metropolitan Ioann of Leningrad and Ladoga, Archbishop Longin of Düsseldorf, Bishops Prokl of Ulyanovsk and Melekess, Lev of Novgorod and Staraya Russa, Arseny of Istra, as well as clerics of Leningrad churches. A welcoming address to His Holiness the Patriarch was delivered by Archpriest Viktor Moskovsky, rector of the church, who congratulated the Patriarch on the feast of the Smolensk Icon of the Mother of God. He said that for his flock it was a special honour to share with the Patriarch of All Russia the joy of the church's jubilee—the 200th anniversary of its foundation. "We recall you," he went on to say, "as the former Metropolitan of Leningrad and Novgorod. We recall you as a dear father who loved his flock and this holy church. Accept, Your Holiness, our low bow and a copy of the Tikhvin Icon of the Mother of God as a token of our love for you."

In his reply His Holiness the Patriarch said: "Thank you, the reverend Father, for the words of greeting and the Tikhvin Icon of the Mother of God. It accompanies me always and everywhere, although in the four years of my administration of this diocese it was not given to me by God to visit the town of Tikhvin. At all my residences—in Moscow and Tallinn—there were large Tikhvin Icons

of the Mother of God, and in this shrine I see a special Protectress of our North. I wholeheartedly congratulate all of you on the bicentenary of the church and express my prayerful wish for it to stand for centuries, so that Orthodox people would come to it and draw spiritual strength for themselves. Two hundred years is not a very long period but for our town it is significant. All this time people of God prayed in it—during the years of trials, persecutions and the years of the enemy blockade—reposing all their hopes on the intercession of the Queen of Heaven.

"A great deal has been linked with this church during my four-year service in Leningrad: its renewal, the return of the chapel dedicated to the Blessed Ksenia of St. Petersburg, and consecration of a side chapel in her honour.

"I cordially greet His Eminence Metropolitan Ioann in connection with his assumption of the office of administrator of the Leningrad Diocese. It coincided with the feast of the Smolensk Icon of the Mother of God. May She become your prayerful intercessor and protectress in your archpastoral ministry."

Thereupon the Patriarch presented awards: the medals of Prince St. Daniil of Moscow, to Archpriest Viktor Moskovsky, rector of the church; Archpriest Iosif Kiverovich and Deacon Leonid Misnik; kamelaukions—to priests Aleksandr Voskoboinikov and Igor Yesipov. Some of the members of the parish council also received church awards.

When the divine service was over, His Holiness the Patriarch visited the chapel dedicated to St. Ksenia and venerated at her relics.

In the afternoon, the Patriarch headed a reception devoted to the jubilee, which was attended by the town clergy and parishioners.

During the reception His Holiness the Patriarch delivered a speech. "Thank God," he said, "the Smolenskoye Cemetery has survived: there were plans to destroy it. Unfortunately, in our country it has been an accepted practice to destroy cemeteries, turn them into public gardens, dance pavilions—to tread on the bones of our ancestors. Only recently, the



His Holiness Patriarch Aleksy and hierarchs consecrating the Church of the Kazan Icon of the Mother of God in Zelenogorsk, Leningrad Metropoly

relics of unknown fighting men, which were lying unburied for forty-five years, have been committed to the earth in the Myasnoi Woods, not far from Novgorod. And yet they had given the most precious thing—their lives, defending the Motherland. We are coming to the realization of the fact that one cannot build the present, having destroyed and forgotten the past.” His Holiness the Patriarch then dwelt on the difficulties facing the Russian Orthodox Church—the Uniate problem, the self-styled autocephaly in the Ukraine, the appearance of parishes of the Russian Church Outside Russia on the canonical territory of the Moscow Patriarchate. “We are accused of having refused to accept a martyr’s wreath. But just think of the number of hierarchs, clergymen and ordinary believers who gave their lives for Orthodoxy! And why, feeling absolutely secure, the representatives of the Russian Church Outside Russia, who criticized us, didn’t come here and have a martyr’s wreath?”

* * *

On August 11, a solemn All-Night Vigil was conducted in the Leningrad Cathedral of Prince St. Vladimir, at which His Holiness Patriarch Aleksy II was assisted by Metropolitans Ioann of Leningrad and Ladoga and Lev of Oulu (the Orthodox Church of Finland), Archbishop Longin of Düsseldorf, Bishops Prokl of Ulyanovsk and Melekess, Lev of Novgorod and Staraya Russa, Arseny of Istra, and Viktor of Podolsk. Archpriest Pavel Krasnotsvetov, dean of the cathedral, delivered a brief speech of greeting addressed to His Holiness. Speaking in reply, the Patriarch thanked the dean for the warm words and the gift—a copy of the Kazan Icon of the Mother of God.

On August 12, His Holiness the Patriarch consecrated the Church dedicated to the Kazan Icon of the Mother of God in Zelenogorsk, assisted by Metropolitans Ioann of Leningrad and Ladoga, Tikhon of Helsinki, and Lev of Oulu (the Orthodox Church of Finland), Archbishop Longin of Düsseldorf, Bishops Prokl of Ulyanovsk and Melekess, Lev of Novgorod and Staraya Russa, Arseny of Istra and Viktor of Podolsk. After that Divine Liturgy was celebrated. During the Lesser Entrance Hieromonk Vikenty Kuzmin, rector of the church, was raised to the dignity of hegumen.

The Church of the Kazan Icon of the Mother of God is the first church to be consecrated by Patriarch Aleksy II. Built in the Yaroslavl-Moscow style in the early 20th century, after architect N. Nikolayev’s design, it was planned to accommodate 1,500 people, but on that day it could not hold all those who wanted to enter the church. People were standing in the street, listening to the divine service through loudspeakers. The worshippers insistently petitioned for the return of this church, which stood neglected for more than thirty years. Their efforts were supported by townspeople and



His Holiness Patriarch Aleksy II during the divine service in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra on the day of the 750th anniversary of the battle on the Neva, July 15

people’s deputies of the USSR Metropolitan Aleksy and the present Chairman of the Leningrad Soviet of People’s Deputies A. Sobchak. Restoration work is nearing completion. Parishioners were greatly assisted by the Finnish Orthodox community from the town of Jarvenpää.

After the Liturgy His Holiness the Patriarch congratulated the parishioners and presented the Order of Grand Prince St. Vladimir Equal to the Apostles, 3rd Class, to Archpriest Viktor Porokara and some other awards to members of the parish council.

In the afternoon a festive dinner was held. Present were His Holiness the Patriarch, Their Graces the hierarchs, clergymen of the Leningrad Metropolitanate, laymen and representatives of the local authorities of the town of Zelenogorsk. His Holiness the Patriarch delivered a speech paying special attention to the spiritual education of the coming generation. “A new Law on Freedom of Conscience is currently being drafted, which does not provide for teaching

catechism at schools. We do not agree with this," His Holiness pointed out, "and so we have forwarded our objections to the appropriate commission of the Supreme Soviet. Children, if their parents wish so, should be able to study the fundamentals of religion on an extra-curricular and voluntary basis."

On August 13, His Holiness Patriarch Aleksy II visited Valaam Island where he acquainted himself with the restoration work going on in the former Valaam Monastery of the Transfiguration of the Saviour, went to the sketes of St. John the Forerunner, of All the Saints and of St. Nicholas. In the Cathedral of the Transfiguration of the Saviour His Holiness conducted a moleben in front of the reliquary of Sts. Sergy and German of Valaam.

In Valaam, the Patriarch met with Mrs. Telervo Koivisto, the wife of the President of Finland. His Holiness told journalists: "This is not a fortuitous meeting: Mrs. Koivisto is an honorary member of the Valaam Foundation functioning in Finland." The Finnish President's wife said that she did not have the right idea of the scale of the restoration work in Valaam before. She added that she could not guarantee some concrete assistance now, but what she had seen here, would help her to take a more active part in the work of the Foundation. We hope for cooperation with Finnish specialists who will help us to fix the layer of paint of church frescoes. New synthetic materials are incompatible with the paints, solutions and brickwork that were once specially made for Valaam. "We must revive old techniques with the help of Finnish specialists," said His Holiness the Patriarch.

In the evening His Holiness arrived in Petrozavodsk by helicopter. In the airport he was welcomed by leaders of the Karelian ASSR and its capital. After All-Night Vigil conducted in the Cathedral Church of the Exaltation of the Cross, the Patriarch and an assembly of clergymen conducted the nomination of the dean of the cathedral Archimandrite Manuil, who is also the superintendent dean of



His Holiness Patriarch Aleksy II leading the festal procession at the St. Aleksandr Nevsky Lavra on the day of the 750th anniversary of the battle on the Neva, July 15



the churches of the Olonets Diocese, as Bishop of Petrozavodsk and Olonets. His Holiness's co-officiants were Metropolitan Ioann of Leningrad and Ladoga, Archbishops Yuvenaly of Kursk and Belgorod, Longin of Düsseldorf, Bishops Prokl of Ulyanovsk and Melkess, Lev of Novgorod and Staraya Russa, Aleksandr of Kostroma and Galich, Arseny of Istra and Viktor of Podolsk. There are six parishes in the Olonets Diocese now, and five more are expected to be opened in the near future. The new bishop and the clergy of the diocese will have to do much to revive spiritual life. It is noteworthy that prior to the Revolution there were more than six hundred parishes in the Olonets Diocese.

His Holiness Patriarch Aleksy and Metropolitan Le (Finnish Orthodox Church) visiting the skete of All the Saints in Valaam

On August 14, at Divine Liturgy celebrated in the Cathedral of the Cross in Petrozavodsk, His Holiness the Patriarch and the hierarchs, who had taken part in the nomination ceremony, consecrated Archimandrite Manuil as Bishop of Petrozavodsk and Olonets.

In the afternoon the Presidium of the Supreme Soviet of the Karelian ASSR held a reception in honour of His Holiness the Patriarch who had met earlier with V. Stepanov, Chairman of the Supreme Soviet of the Karelian ASSR, and S. Blinnikov, Chairman of the Council of Ministers of the Republic. During these meetings they discussed questions related to the revival of Valaam and the possibilities for cooperation between the Church and the state in the field of charity, revival of morality and protection of cultural monuments. In the evening, His Holiness the Patriarch met with representatives of the Union of the Cities of North-Western Russia.

On August 15, His Holiness visited the Island of Kizhi, after which he held a press conference. The Patriarch's visit coincided with the adoption of the Declaration on the Sovereignty of the Karelian ASSR. The Patriarch said that he saw a deep connection between the Declaration and the establishment of the new diocese. "Today many representatives of our society look hopefully at the Church. We are ready to share, to the extent of our possibilities, the mo-

ral values without which man cannot live in society," His Holiness the Patriarch said.

Some questions put by newsmen were related to Valaam. "The difficulties we encounter," His Holiness pointed out, "consist in the failure to comply with the decisions of the Council of Ministers of Karelia concerning resettlement of local residents from the territory turned over to the Church."

Replying to the question of the Russian Orthodox Church's contribution to various foundations—of peace, culture and charity—the Patriarch said that it would be reduced, inasmuch as the Church herself would implement restoration programmes more intensively. His Holiness the Patriarch also told of the Church's participation in eliminating consequences of the Chernobyl disaster: "The Latest Synod session set up a special commission on elimination of the consequences of the Chernobyl disaster, which affected three republics—the Ukraine, Byelorussia and Russia. Rehabilitation centres for children should be set up. A number of international organizations, such as the World Council of Churches, Conference of European Churches have expressed their readiness to extend material assistance to help liquidate the consequences of the disaster through the Russian Orthodox Church."

On the evening of August 15 His Holiness Patriarch Aleksy II left Petrozavodsk for Moscow.

His Holiness Patriarch Aleksy II of Moscow and All Russia Visits the Ukraine

The last time the oldest see of the Russian Orthodox Church welcomed a Primate of the Church was in 1972, soon after His Holiness Patriarch Pimen had ascended the Moscow Patriarchal Throne. This time the Ukrainian Orthodox Church met her Great Lord and Father, the newly-elected Patriarch Aleksy II not only with flowers and the traditional bread-and-salt, but also with worries connected with difficulties and disarrangements which have become exacerbated during the last few years; she met him not only with joy but also with hope.

On the day of His Holiness's arrival in Kiev, July 27, 1990, the Ukrainian press published "Address of the Episcopate of the Ukrainian Orthodox Church to His Holiness Patriarch Aleksy of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church", in which the episcopate of the Ukrainian Exarchate put forward a number of proposals aimed at normalizing the complex situation in the Western regions of the Ukraine, caused by extremist actions of the Catholics of the Eastern Rite and the so-called Autocephalists.

At the railway station His Holiness the Patriarch was welcomed by Metropolitan Filaret of Kiev and

Galicia, Patriarchal Exarch to All the Ukraine, Bishop Ionafan of Pereyaslav-Chmielnicky, Vicar of the Kiev Diocese; N. A. Kolesnik, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, and representatives of the local clergy.

His Holiness the Patriarch and Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, accompanied by Metropolitan Filaret, visited the St. Andrew Church, which till the 1960s housed the Kiev Theological Seminary, and the site of the former Desyatinnaya (Tithe) Church. Thereupon the guests went to the Vladimir Hill with its monument to Prince St. Vladimir Equal to the Apostles, the Baptist of Russ.

During a tour of the ancient Vydubechi Monastery, Vladyka the Exarch told His Holiness the Patriarch about the difficulties encountered by the Exarchate which petitions the local authorities to return the monastery complex to the Church, about the invaluable library it once had. The tour of the city ended with a visit to Askold's Grave.

On the evening of the feast day of Prince St. Vladimir Equal to the Apostles His Holiness

Patriarch Aleksy II conducted All-Night Vigil in the Kiev Cathedral of St. Vladimir, and on the following day, July 28—celebrated Divine Liturgy, assisted by Metropolitan Filaret of Kiev and Galicia as well as Metropolitans Nikodim of Kharkov and Bogodukhov, Leonty of Odessa and Kherson, Agafangel of Vinnitsa and Bratslav, Archbishops Kirill of Smolensk and Kaliningrad, Antony of Chernigov and Nezhin, Makary of Klin, Varlaam of Dnepropetrovsk and Zaporozhye, Iov of Zhitomir and Ovruch, Irinei of Rovno and Ostrog, Nikanor of Sumy and Akhtyrka, Bishops Antony of Chernovtsy and Bukovina, Ioanniky of Donetsk and Lugansk, Ionafan of Pereyaslav-Chmielnicky, Vicar of the Kiev Diocese, Evfimy of Mukachevo and Uzhgorod, Vasily of Kirovograd and Nikolaev, Varfolomei of Volhynia and Lutsk, Nifont of Chmielnicky and Kamenets-Podolsk, Andrei of Lvov and Drohobych.

When the divine service was drawing to a close, Metropolitan Filaret addressed His Holiness the Patriarch with a speech of greeting. On behalf of the Ukrainian flock of many millions he cordially thanked His Holiness the Patriarch for paying a visit to the mother of Russian cities and the cradle of Christianity in Russ, for the common prayer on the feast day of Prince St. Vladimir and presented a copy of the Kazan Icon of the Mother of God to His Holiness.

Addressing the congregation, His Holiness Patriarch Aleksy II said: "Today we have borne witness to our unity, the triumph of the Holy Orthodox faith. We live at a propitious time when fresh opportunities are opening up for the Church in the field of social endeavour, education of the younger generation in the spirit of faith and Christian morality. At the same time we cannot but be alarmed by the phenomena accompanying this propitious period: divisions, exacerbation of inter-ethnic conflicts, people's opposition to each other. Our duty, the duty of the Holy Church, is to introduce peace, tolerance, to call upon the flock to multiply love bequeathed to us by our Lord Jesus Christ. We grieve over the processes now taking place within the Ukraine, over the acts of violence perpetrated in the Western regions by the Uniates against the Orthodox. We cannot but be alarmed by the spread of the so-called autocephaly, which, to all practical intents and purposes, is a schism within the Church. My Ukrainian visit has shown that we are one with the episcopate, the clergy and the faithful of the Ukrainian Orthodox Church in their joys and sorrows."

In memory of his visit to the Ukraine His Holiness the Patriarch presented an icon of the Saviour to the cathedral church. The divine service was crowned with a festal procession around the cathedral with an icon of Prince St. Vladimir. His Holiness the Patriarch bestowed his blessings upon the numerous worshippers who gathered for the patronal feast from all parts of the Ukraine.

Following Divine Liturgy a grand reception was



His Holiness Patriarch Aleksy and hierarchs with the brethren of the Kiev-Pechery Lavra

held in the Exarchate's building, which was attended by hierarchs of the Ukrainian Exarchate, members of the clergy, representatives of the Council for Religious Affairs at the Ukrainian Council of Ministers.

On July 29, His Holiness Patriarch Aleksy II visited the Chernigov Diocese. Recently the holy relics have been returned to the worshippers and translated to the Holy Trinity Cathedral in which His Holiness Patriarch Aleksy II celebrated Divine Liturgy. He was assisted by Metropolitans Filaret of Kiev and Galicia, Nikodim of Kharkov and Bogodukhov, Agafangel of Vinnitsa and Bratslav, Archbishops Kirill of Smolensk and Kaliningrad, Antony of Chernigov and Nezhin; Bishops Ioanniky of Donetsk and Lugansk, and Andrei of Lvov and Drohobych.

The huge Holy Trinity Cathedral could not hold even a fraction of worshippers who wanted to attend the service. The numerous parishioners, who surrounded the cathedral, waited patiently for the Patriarch's address. Replying to the cordial speech of greeting delivered by Archbishop Antony of Chernigov and Nezhin, who likened the joy of seeing the Patriarch to Easter joy, His Holiness Aleksy II said:

"At each Divine Liturgy we pray the Lord, the Chief Shepherd, to bless His people with peace, to

grant peace to His Holy Church and guard her against schisms and disarrangements. We pray for overcoming the lack of understanding, enmity, intolerance among the peoples of our country. We believe that through the prayers of St. Feodosy the Miracle Worker the Lord will grant patience and love to His sons and daughters."

After that a reception was arranged in the Chernigov Diocesan Administration, which was attended by hierarchs and the clergy who had taken part in the divine service, as well as by representatives of the local authorities. Chairman of the Chernigov Regional Executive Committee V. Lisovenko thanked His Holiness Patriarch Aleksy for his attention to the Chernigov region and expressed his hope for a further improvement of relationships between the Church and the state which, in his opinion, will also be reflected in the joint celebration of the 1300th anniversary of Chernigov and the millennium of the Chernigov Diocese.

Thereupon His Holiness the Patriarch inspected the Chernigov diocesan school in the recently restored building situated next to the Holy Trinity Cathedral. His Holiness made the first entry in the

"Distinguished Visitors' Book and blessed the pupils with small icons of St. Ioann of Kronshtadt.

Accompanied by hierarchs and the clergy, His Holiness the Patriarch laid a wreath at the Eternal Flame at the foot of the obelisk to the fighting men who fell during the Great Patriotic War, fighting for liberation of the Chernigov region. Archdeacon Mazur said *Memory Eternal*. After that the Primate of the Russian Church was shown the building of the former Transfiguration Cathedral in Chernigov which is now used by the state as a museum. Vladyka Antony told the Patriarch that the diocese had raised the question of turning over the cathedral and the neighbouring Church of Sts. Boris and Gleb to the worshippers. Thereupon His Holiness the Patriarch visited the second functioning church in Chernigov—the Resurrection Church, which prior to the return of the Holy Trinity Cathedral had been a cathedral church.

On July 30, the Primate of the Russian Orthodox Church and the persons accompanying him set off for the Kiev-Pechery Lavra. At Divine Liturgy which was celebrated near the Church of the Exaltation of the Lord's Cross and attended by numerous

His Holiness Patriarch Aleksy conducting a lity for the dead at Cossacks' graves near Pochaev



pilgrims, His Holiness's concelebrants were Metropolitans Filaret of Kiev and Galicia, Nikodim of Kharkov and Bogodukhov, Archbishops Kirill of Smolensk and Kaliningrad, Makary of Klin, Varlaam of Dnepropetrovsk and Zaporozhye, Ioanniky of Donetsk and Lugansk, Bishops Ionafan of Pereyaslav-Chmielnicky, Andrei of Lvov and Drobych, as well as Archimandrite Elevfery, Father Superior of the Lavra, and numerous clergymen. In memory of the service at the Kiev-Pechery Lavra, Metropolitan Filaret, Patriarchal Exarch to All the Ukraine, presented a copy of the Icon of the Mother of God "Hodegetria" to His Holiness Patriarch Aleksy II. Addressing the numerous pilgrims, His Holiness Patriarch Aleksy II of Moscow and All Russia pointed out that our entire Holy Church joyously welcomed the opening of the Near and Far Caves of the Kiev-Pechery Lavra, which had always been the place of pilgrimage by numerous devout people. In our difficult times the Orthodox flock will find here strength for spiritual perfection and growth in the Lord and a prayerful intercession.

His Holiness the Patriarch, hierarchs and clergymen visited the Near and Far Caves where they venerated at the relics of the Lavra holy ascetics. Thereupon a talk with the Lavra brethren was held in the house of the Father Superior. Vladyka the Exarch showed His Holiness the Patriarch round the monastery complex, the building of the Kiev Theological Seminary, and the building going up to house the seminary and the future academy.

On July 31, the Primate of the Russian Orthodox Church visited two more Kiev cloisters—the Convents of the Protecting Veil and of St. Florus. At the Holy Gates leading to the Convent of the Protecting Veil His Holiness the Patriarch was welcomed by its Hegumenia Margarita with the sisters. The road to the main church was covered with live flowers. Here, in St. Nicholas' Cathedral, His Holiness the Patriarch conducted a moleben in front of the icons of the Protecting Veil of the Mother of God and of St. Nicholas.

After a solemn welcome in the St. Florus Convent, His Holiness the Patriarch conducted a moleben in the church of the Ascension. Hegumenia Antonia presented a copy of the Pechery Icon of the Mother of God to His Holiness the Patriarch, receiving in return the primatial gift—a copy of the Kazan Icon of the Mother of God.

That same day His Holiness Patriarch Aleksy II of Moscow and All Russia, accompanied by Metropolitan Filaret and Archbishop Kirill, made a tour of the Kiev St. Sophia Cathedral and adjacent museum buildings. Museum officials acquainted the Patriarch with the shrines kept in the cathedral and with the progress of restoration work.

On August 1, His Holiness continued his primatial tour of the Ukrainian Exarchate. That same day he visited the city of Zhitomir where he celebrated Divine Liturgy in the Cathedral Church of the Transfiguration of the Lord. His concelebrants were

Metropolitans Filaret of Kiev and Galicia, Agafangel of Vinnitsa and Bratslav, and Archbishops Kirill of Smolensk and Kaliningrad, Iov of Zhitomir and Ovruch, Irinei of Rovno and Ostrog, Bishops Ioanafan of Pereyaslav-Chmielnicky and Ioanniky of Donetsk and Lugansk.

Welcoming His Holiness the Patriarch in the cathedral, Archbishop Iov of Zhitomir and Ovruch said that for the first time in church history the Zhitomir See was being visited by the Primate of the Church and, at that, at a time extremely difficult for the Ukrainian Orthodox Church, when the Zhitomir land was grieving over the baneful effects of the Chernobyl disaster on many districts.

Archbishop Iov presented to His Holiness the Patriarch an icon of St. Anastasia the Great Martyr, depicted against the background of the Zhitomir Cathedral. The lower church of the cathedral once had a side-chapel dedicated to her and kept particles of her holy relics. Now this church is in the hands of the state and is used as a warehouse of the local department store. More than once the diocesan administration raised the question of its transfer to worshippers.

His Holiness the Patriarch heartily thanked Vladyka Iov for the precious gift and cordial welcome.

"Today when people are lacking peace, when intolerance, bitterness and animosity weigh heavily on the souls of believers," the Patriarch said, "we should display a special feeling in learning the lesson given to us by St. Serafim, who cultivated and achieved peaceful spirit in himself. We should spread our inner peace to people surrounding us, to those with whom we are destined to follow the life's path together." The Patriarch then told the congregation about the steps being taken by the Russian Orthodox Church to help eliminate the consequences of the Chernobyl disaster.

From the cathedral the Patriarch, hierarchs and clergymen proceeded to the monument to the fighting men who fell during the Great Patriotic War, liberating the Zhitomir region, and laid flowers at the common grave.

Following a reception held in the Zhitomir Diocesan Administration, His Holiness the Patriarch visited the Vladimir Korolenko Museum and the Russian Cemetery church. After that His Holiness the Patriarch left for the town of Korets in Rovno Region.

On the border between the Zhitomir and the Rovno regions, His Holiness was welcomed by Archbishop Irinei of Rovno and Ostrog and representatives of local government bodies.

At the entrance to the Korets stauropegion convent, His Holiness Patriarch Aleksy II was welcomed by Hegumenia Natalia, sisters and clergymen of the convent and other district churches and numerous pilgrims. The cloister's grounds could not hold all visitors, and many people filled the adjacent street.

On the eve of the feast of St. Elijah the Pro-



His Holiness Patriarch Aleksey with hierarchs and clergy during the divine service in the Dormition Cathedral of the Pochaev Lavra

phet of God, His Holiness the Patriarch conducted All-Night Vigil in the convent's Holy Trinity Church, assisted by Archbishops Kirill of Smolensk and Kaliningrad, Irinei of Rovno and Ostrog, Bishops Antony of Chernovtsy and Bukovina, Ionafan of Pereyaslav-Chmielnicky and Varfolomei of Volhynia and Lutsk. Till late at night His Holiness anointed worshippers with holy oil. In memory of his stay there His Holiness the Patriarch presented miniature icons of St. Ioann of Kronshtadt to clergymen and convent sisters, and copy of the Kazan Icon of the Mother of God to the convent.

On behalf of the concelebrating bishops, clergymen, sisters of the cloister and worshippers His Grace Irinei addressed His Holiness with a brief speech of gratitude. To mark the primatial visit to the convent and the common prayer, its Hegumenia Natalia presented a blue mitre to His Holiness the Patriarch.

On August 2, His Holiness Patriarch Aleksey II arrived in Lutsk. At the diocesan border the Primate of the Russian Orthodox Church was welcomed by Bishop Varfolomei of Volhynia and Lutsk and representatives of the local authorities.

Nearly 20,000 worshippers assembled at the Holy Trinity Cathedral where His Holiness the Patriarch celebrated Divine Liturgy and conducted a moleben to St. Elijah the Prophet, followed by a solemn

procession around the cathedral, this being the feast day of St. Elijah. His co-officiants were Archbishop Kirill of Smolensk and Kaliningrad, and Bishops Antony of Chernovtsy and Bukovina, Varfolomei of Volhynia and Lutsk, Ionafan of Pereyaslav-Chmielnicky and Andrei of Lvov and Drogobych.

After the divine service His Holiness and the persons accompanying him laid flowers at the Eternal Flame by the Memorial of Glory erected in honour of the fighting men who fell in battle during the Great Patriotic War. Thereupon the visitors proceeded to the diocesan administration where the festal repast was arranged.

His Holiness visited the Church of the Protecting Veil and the Church of St. Feodosy of Chernigov in Lutsk. In his address to the clergy and parishioners he expressed the hope that the shrine of the Church of the Protecting Veil—the locally-revered Volhyn Miracle-Working Icon of the Mother of God, a copy of which was presented to the Patriarch by Bishop Varfolomei, would eventually be returned to the worshippers. His Holiness visited the grave of Archbishop Damian Marchuk († 1987) where he said *Memory Eternal*.

From Lutsk, His Holiness the Patriarch and his party returned to the Korets convent, where on the following day, August 3, His Holiness celebrated Divine Liturgy, assisted by Archbishop Kirill and Bishops Antony and Ionafan.

His Holiness inspected the cloister's buildings, visited the Church of St. John the Baptist, the sisters' refectory, reception quarters, the cloister's museum, library and medical centre. After that His Holiness met with the convent's sisters, bestowed his primatial blessings upon them and then left for the town of Rovno. At the Rovno cathedral His Holiness was met by thousands of parishioners. When the Patriarch approached the cathedral several young men raised three streamers demanding the return of the "rights wrested from the Ukrainian Autocephalous Orthodox Church" and the transfer of the Patriarchal See to Kiev again. The appearance of the streamers provoked a sharp reaction on the part of the majority of the worshippers who expressed their indignation at the fact that non-believers were interfering in the affairs of the Church, attempting to use her for their political ends.

His Holiness the Patriarch conducted a moleben in the Cathedral Church of Christ's Resurrection. During a reception held in the building of the diocesan administration turned over recently to the Church, the question was raised about the situation in the Rovno Diocese. Today the number of parishes in it approximates the 1939 figure, when there were 433 of them (against 406 today). During the last two years as many as 128 new parishes have been registered in the country, 66 of which have occupied old buildings, while the remaining 62 are building new churches.

After the reception Colonel V. Martirosyan, a people's deputy of the USSR, invited His Holiness the Patriarch to visit a military unit. His Holiness inspected the barracks, the dining room, military vehicles and met with servicemen.

On the evening of the same day His Holiness left Rovno for Pochaev. On the border of Ternopol Region he was solemnly welcomed by Archbishop Lazar of Ternopol and Kremenets. On his way to the Pochaev Lavra the Patriarch stopped over in rural churches and met with worshippers.

The Pochaev Lavra of the Dormition became the final point in the itinerary of His Holiness Patriarch Aleksy II of Moscow and All Russia during his Ukrainian tour. On the threshold of the 750th anniversary of the Lavra, many thousands of pilgrims had come there from all parts of the country.

Having arrived at the Lavra, His Holiness the Patriarch blessed the people who had come out to meet him and then, dressed in his mantle, proceeded to the Dormition Cathedral to venerate at its shrines—to kiss the foot-print of the Mother of God and Her Pochaev miracle-working icon. Accompanied by Archbishop Lazar and Archimandrite Onufry, Father Superior of the Lavra, His Holiness then went to venerate at the relics of St. Iov of Pochaev.

The following day, August 4, was devoted to the tour of the Lavra and its environs. In the morning His Holiness the Patriarch went to the Holy Spirit Skete, which has been turned over to the Lavra

only partially. Its grounds are still occupied by the Pochaev psychoneurological boarding house for children. The question of the skete's complete transfer to the Church had been raised a long time ago but the results are slow in coming. His Holiness the Patriarch visited hospital rooms situated in the former brethren's building, which is now in need of urgent repairs, and also the building now used as a club.

The Holy Spirit Church is already used for regular divine services; through the efforts of the brethren it was repaired in a matter of months. The lower church dedicated to St. Serafim of Sarov, which has been used as a storehouse for technical implements and tools, is also being vacated.

His Holiness the Patriarch also went to the cemetery located not far from the skete. At the Church of All the Saints he conducted a panikhida for the departed fathers of the cloister. On his way to the Lavra he laid flowers to the grave of the fighting men killed during the Great Patriotic War. Then His Holiness Patriarch Aleksy II visited the construction site of the parish church in Pochaev near the cemetery.

In the evening, His Holiness the Patriarch officiated at Small Vespers with an akathistos to the Pochaev Icon of the Mother of God and at All-Night Vigil in the Lavra Dormition Cathedral, and anointed pilgrims with the oil from the lampada of the miracle-working Pochaev Icon of the Mother of God.

On August 5, the Feast of the Pochaev Icon and the 750th anniversary of the Lavra, His Holiness the Patriarch celebrated Divine Liturgy. His concelebrants were Metropolitans Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Agafangel of Vinnitsa and Bratslav, Archbishops Kirill of Smolensk and Kaliningrad, Lazar of Ternopol and Kremenets, Feodosy of Ivano-Frankovsk and Kolomyia, Irinei of Rovno and Ostrog, Iov of Zhitomir and Ovruch, Platon of Yaroslavl and Rostov, Bishops Antony of Chernovtsy and Bukovina, Viktor of Tver and Kashin, Vasily of Kirovograd and Nikolaev, Nikanor of Sumy and Akhtyrka, Ionafan of Pereyaslav-Chmielnicky, Ioanniky of Donetsk and Lugansk, Nifont of Chmielnicky and Kamenets-Podolsky, Varfolomei of Volhynia and Lutsk, Andrei of Lvov and Drogobych, Gleb of Simferopol and the Crimea, superannuated Bishop Sevastian as well as Protopresbyter Matfei Stadnyuk, secretary of His Holiness the Patriarch, and Archimandrite Ippolit, Father Superior of St. Daniel's Monastery in Moscow. Attending the Divine Liturgy were also Hegumenia Natalia, Mother Superior of the Korets Convent, and Hegumenia Feofaniya, Mother Superior of the Mukachevo Convent.

The solemn divine service was concluded with a moleben to the Pochaev Icon of the Mother of God and a festal procession around the Dormition Cathedral.

After the Liturgy His Holiness Patriarch Aleksy II,

accompanied by hierarchs, Lavra brethren and all clergymen, went for a brotherly repast during which he warmly congratulated all those present on the great jubilee and wished the monastic community to continue to hold a firm stand in the Orthodox faith, and guard it against schisms and disarrangements.

In the evening, His Holiness the Patriarch met with the clergy of the Ternopol, Ivano-Frankovsk and Lvov Dioceses. Priests who had already been deprived of their parishes through the fault of the Uniate extremists or who are on the brink of losing their flocks came to hear what the Primate of the Church had to say. In the course of several hours, till late in the evening, they told His Holiness about the situation in Western regions of the Ukraine. Many requests and suggestions were made. Some asked for permission to conduct underground divine services, others suggested that they would go to forests to join the schismatics for the time being and wait till the passions come down, in the name of preserving Orthodoxy. "My heart is breaking to hear what you say, brethren," said Archbishop Kirill who took part in the meeting. It took much spiritual strength and wisdom on the part of the Primate of the Church to hold this meeting. It was crowned with the singing of *Many Years*

for Our Great Lord and Father, His Holiness Patriarch Aleksy II of Moscow and All Russia.

The meeting was followed by a press conference in which Archbishops Kirill and Lazar took part. They told the newsmen about the results of the Ukrainian visit by His Holiness Patriarch Aleksy II.

On the morning of August 6, His Holiness the Patriarch left Pochaev for Kiev. Those days the Ukraine celebrated the 500th anniversary of the Cossack movement. In 1910-1913, a church-memorial was erected in the village of Plyasheva, near Berestechko, where remains of the killed Cossacks lie buried. On his route His Holiness visited "Cossacks' graves" and conducted a lity for the hetmans and Cossacks who laid down their lives in battle for the people and faith.

That same day His Holiness Patriarch Aleksy II of Moscow and All Russia had a meeting in Kiev with L. Kravchuk, Chairman of the Supreme Soviet of the Ukrainian SSR. Among other things they discussed questions related to a legal settlement of the conflicts in Western regions of the Republic and termination of the local authorities' interference in parish life.

In the evening His Holiness Patriarch Aleksy II of Moscow and All Russia and his party left Kiev for Moscow.

Archimandrite Aristarkh STANKEVICH Nominated and Consecrated Bishop of Gomel and Mozyr

By a decree of His Holiness Patriarch Aleksy II and the Holy Synod of July 20, 1990, Archimandrite Aristarkh Stankevich, monk of the Trinity-St. Sergy Lavra, was designated Bishop of Gomel and Mozyr.

On July 28, 1990, the Feast of St. Vladimir Equal to the Apostles, the nomination of Archimandrite Aristarkh as Bishop of Gomel and Mozyr was performed after All-Night Vigil at the Holy Spirit Cathedral Church in Minsk by Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Belorussia; Archbishop Maksim of Mogilev and Mstislav; Bishops Konstantin of Brest and Kobrin, Dimitry of Polotsk and Vitebsk, and Stefan of Pinsk and Luninets.

During the nomination Archimandrite Aristarkh said among other things:



"To my mind come the words of St. Paul who said: *Remember them which have the rule over you, who have spoken unto you the word of God* (Heb. 13.7). I would like to pay homage and thank His Holiness Patriarch Alesky I who, shortly before his departure to the Lord, blessed me upon my monastic life. His Holiness Patriarch Pimen, of blessed memory, under whom I was a hypodeacon blessed me for the deaconate and subsequently ordained me hieromonk. And now His Holiness Patriarch Aleksy II has greatly honoured me by making me a hierarch of our Orthodox Church.

"Recalling these events I perceive again the wonder of Divine Providence, which ordered my spiritual growth and salvation through these outstanding holy

bishops of the Orthodox Church. And now again the All-Benevolent Providence is raising me, an unworthy one, to the highest degree in ecclesiastical service...

"Your Eminence and Your Graces, today I stand before the judgement of your episcopal love. Being aware of my unworthiness I beg of you, at the moment of the laying on of your hands, to ask the Lord in your holy prayers to send me the grace of wisdom and understanding to be a worthy pastor of God's people."

On July 29, 1990, the 8th Sunday after Pentecost, the Feast of the Holy Fathers of the Six Ecumenical Councils, during Divine Liturgy at the Dormition Cathedral of the Zhirovitsy Monastery, the hierarchs who have taken part in the nomination consecrated Archimandrite Aristarkh Bishop of Gomel and Mozyr.

At the end of Divine Liturgy, presenting the crozier to the newly consecrated Bishop Aristarkh, Metropolitan Filaret delivered an exhortation, in which he said in part:

"Your Grace Bishop Aristarkh, beloved brother in the Lord, through Divine Providence you have been called to the lofty episcopal ministry. By the decision of His Holiness Patriarch Aleksy II of Moscow and All Russia and the Holy Synod you have been designated Bishop of Gomel and Mozyr.

"In the great sacrament of the

laying on of episcopal hands, which has been performed in succession from the Apostles for almost two thousand years now, you received the grace of the Holy Spirit and became a member of the episcopate of the One, Holy, Catholic and Apostolic Church.

"A hierarch is the apostle of his flock and not only when he is officiating at divine service and preaching in the church, but at every hour and each minute of his difficult ministry. By taking monastic vows a monk renounces the world for the sake of his personal salvation. After episcopal consecration the same monk begins to toil for the salvation of the flock entrusted to him by the Supreme Church Authority. And this consideration alone should guide all his thoughts and actions...

"Through God's will you are being called to episcopal ministry at a sorrowful and especially responsible period, when much suffering Byelorussia has been subjected to another grave, and, this time, a truly apocalyptic trial.

"I am referring to the consequences of the Chernobyl accident. It is a frightful thing—the sun is shining, the fields and woods are becoming green, the children are playing lightheartedly, while the invisible radioactive pollution is threatening the health of tens of thousands of people.

"The Orthodox Church has always been, is and will be with her people. She will not leave

them in this present misfortune. The main task of the diocesan clergy and of every church is to strengthen and support morally the parishioners and all the people by every possible means and always tirelessly pray to the Lord.

"In our complex and stormy times, when habitual ideals are falling, when society is beset by grave moral sicknesses, when the country is roused to the limit by economic, social, political, and national problems, the Orthodox Church with her sublime spirituality, with her inflexible moral foundations and intransigent moral values, remains perhaps the sole sound and creative power....

"Your Grace Bishop Aristarkh, beloved brother and concelebrant in the Lord, take this crozier, which is the symbol of your priesthood, wisdom and power in the Lord. And may the prayerful intercession of the assembly of Byelorussian saints help you in your difficult episcopal ministry..."

* * *

Bishop Aristarkh (secular name Andrei Stankevich) was born on June 9, 1941, in the village of Osovetskaya Buda, Mozyr District, Gomel Region.

From 1966 to 1969 he studied at the Odessa Theological Seminary, from 1969, at the Moscow Theological Academy from which he graduated in 1973 with the degree of Candidate of Theology. In 1970 he entered the brotherhood of the Trinity-St. Sergy Lavra.

On September 9, 1990, Metropolitan Leonid of Riga and Latvia passed away after a long illness. On September 11 Archbishop Yuvenaly of Kursk and Belgorod, and Bishops Aleksandr of Daugavpils and Viktor of Podolsk conducted the funeral service in the Holy Trinity Cathedral in Riga. Metropolitan Leonid was buried at the cemetery of the Transfiguration of the Saviour Hermitage in Riga.

Teach the Good Commandments

In Krasnaya Str., the central street in Krasnodar, there is a stall with a sign: "Logos. Library of Christian Literature." On Saturdays and Sundays, when it becomes a pedestrian street, it is crowded with people just as Arbat Str. in Moscow. Anyone interested, on presenting his passport may subscribe to this mobile library and borrow free of charge any of the several dozen listed books—from the Bible to text-books on Christian education of children. Three librarians hand out, together with the book, a leaflet with hours of divine services and address of the church, but if one happens to be from another town they will tell him where he can get information in his hometown. The leaflet, however, does not indicate confessional adherence, when asked they answer not very willingly that the "Logos" library belongs to the Krasnodar community of Evangelical Christians-Baptists. In this case one can only rejoice at the initiative and energy manifested: on the street where in the evenings one can see bored young people and numerous visitors (especially in the summer time), as well as agitators of any of the newly-born parties, profiteers, and roaming poets, there is a lamp burning aspiring to teach good commandments.

And what is the Orthodox Church doing? our correspondent, E. Komarov asks Archbishop Isidor of Krasnodar and the Kuban.

A hundred thousand prayerbooks and the Orthodox Church Calendar for 1991 have been printed. All of these are compiled and prepared for the press by the diocesan administration. We are setting up our own printing-house as well. Soon we shall be issuing the *Diocesan Gazette*. Demand for religious literature is very great. One must bear it in mind that in parishes situated in resort towns hundreds of thousands of visitors turn for spiritual help, including religious literature, during the summer. In the parish of Sochi one of the biggest in the diocese, a Sunday school has been operating for almost a year and a half. Catechetical talks are held regularly in the majority of the parishes. With my blessing these talks have become obligatory for people who are going to be baptized or married in church.

For the Church to fulfil her salvatory mission in a secular world

successfully, educated priests are needed trained in apostolic and missionary activity. How is this problem being solved in your diocese?

Twenty-nine new parishes have been recently opened in our diocese (the total now is 106) and about a dozen more will be opened in the near future. Naturally there is a lack of priests, precentors and readers. Every year graduates of the Moscow, Leningrad and Odessa theological schools arrive who have been sent from our diocese to study. Then we send others there. Last year, for example, five natives of the Kuban were sent to the LTS, five to the MTS and one to the OTS; four girls entered the precentorial courses at the LTS, the MTS and to the Stavropol and Smolensk theological schools. This, however, is insufficient. During the year I had to ordain 23 men without a theological education.

In the summer of 1990, at a special meeting with the Chairman of the Krasnodar City Executive Committee, we discussed the problems connected with the opening of a theological school in the city. As soon as the building next to the Trinity Church handed over to us is vacated the school will be opened. The building was originally a parish school.

The Krasnodar territory is multinational. How does it affect church life?

I can only say that there is nothing detrimental in it. In the territory of Krasnodar there is the Adygei autonomous region most of whose population are Muslims, however, some Adygeis have become our parishioners. Over the last years I have consecrated several new churches in the region: a second one in Maikop, in the villages of Abadzeksk and Kamennomost.

In the Adygei region there is the former St. Michael Hermitage—a famous monastery in the past; founded in the late 19th century it is situated in a picturesque mountainous locality. Its founder and builder was an Athonite monk, Archimandrite Martiry—a pious starets who is buried near the cloister. I often go to his grave. The monastery today is a tourist centre. The time has not come evidently for restoring the monastery, everything is in God's hands.

Two Orthodox parishes have been

opened in Armenia, the first since 1938. Back in May 1989 three Orthodox Assyrians and one Russian arrived from the village of Dimitrov (30 kilometres from Erevan) and asked for help to open there a parish of the Moscow Patriarchate. With the blessing of Patriarch Pimen this parish and later a second one became part of our diocese. At present they are being guided by one priest, Hieromonk Makary Oganessian an Armenian, a correspondence student of the MTS. Strange to say, at the beginning he had difficulties with the rector of the Georgian Orthodox parish in Erevan, who considered the opening of our parishes (by the way, made up mostly of Assyrians and not Russians) an "incursion into his canonical territory". However, with the appointment of a new rector to the Georgian parish relations have been normalized. Apart from the old Armenian parish in Armavir in the territory of our diocese, two more have been opened in Krasnodar and Tuapse. Our relations with them are fraternal.

At the beginning of August an Orthodox community of the Georgian Orthodox Church was registered in Sochi. After the priest is appointed services will be conducted there in Georgian. The establishment of a Georgian Orthodox parish in the Krasnodar Diocese has been agreed with me.

Many of your parishes are in resort towns, how does it influence pastoral ministry?

In these parishes there is greater demand for occasional offices, people who arrive from places where there are no churches often ask for spiritual aid. They turn to the priest with questions which have accumulated through the year and sometimes through a lifetime. All of this requires great experience on the part of the priest, that is why I endeavour to appoint to these places priests with a higher education and who have served in other parishes as well. As far as that goes, today when hundreds of thousands of our contemporaries are returning to the Church, strict claims are made upon the pastor whenever he might be, in a village or town, in the Black Sea area of the Caucasus or on the White Sea coast.

Answers to Inquiries of the Human Soul

One of the young, recently consecrated hierarchs of the Russian Orthodox Church, Bishop ALEKSANDR of Kostroma and Galich, was interviewed by our correspondent Vsevolod CHAPLIN.

Vladyka, how is the process of opening new parishes, the handing over of churches to the believers, proceeding in your diocese?

Twenty-eight new communities have been registered lately, however, not all of them have houses of prayer yet. Regrettably, the decision to return churches depends in many respects on local authorities, and the principal problem, as formerly, is the lack of regulations clearly defining their actions in relation to religious associations.

Are there areas in the diocese without churches? How is pastoral guidance of believers carried out there?

Yes, there are such places and the local people often ask a priest to be sent to them temporarily at least. Not long ago I talked with the chairman of a village Soviet who conveyed to me the request of the believers to send them a priest for an ecclesiastical feast day to say a moleben, hear confession, and administer Holy Communion. Such requests are far from rare but the trouble is we have catastrophic shortage of priests. We discussed the question at a diocesan meeting, and decided to petition for permission to open a theological school. On September 1, the first pupils were enrolled. First of all, clerics for our dioceses will be trained there, however, if there are applicants from other dioceses we shall, of course, try to enroll them too.

What is being done for the spiritual enlightenment of the laity?

Last spring we opened a catechetical school attended by 200-250 people once a week. The programme includes talks on Holy Scripture, the Sacraments of the Church, questions and answers. Together with the pupils of the

school we make pilgrimages, and help restore churches. We have a group of teenagers, ten to fifteen, and another of younger children. Sad to say, we do not have a good catechism book. Lack of literature is a general problem.

A convent has been opened in your diocese. Could it not become with time a religio-educational centre of the diocese?

We have received a big cathedral and two buildings, part of the ensemble of the former Convent of St. Anastasiya and of the Epiphany. In Kostroma there are 24 nuns who were professed by my predecessor, Archbishop Kasian, so actually there was monastic life here and now we have acquired all the legal documents for it. The convent church will be the cathedral one; the theological school will be situated there too. Attached to the cathedral church will be a library; it already has books donated by the clergy. In the future we can build a small almshouse, a museum, and a hall for lectures, study, and film showings.

Many think that the Kostroma church paper, "Blagovest" is one of the best diocesan periodicals...

The paper has twelve pages, an edition of three thousand copies. We write in it of life in the parishes; it carries sermons, theological articles and pastoral talks; we also publish studies on old monasteries and churches in the Kostroma territory. The paper has a section "Menologion", in which the feasts are expounded and "Prayers" in which the commonest liturgical texts are commented on. The problems of Christian education are taken up under the heading "Family Evenings"; questions of the preservation of our cultural heritage is dealt with in the section "Russian Antiquity". There is also a section devoted to religious poetry, both classical and modern. Periodically we print a synodicon of innocent victims of the times of terror—their names were given to us

by the regional state security committee.

The members of the diocesan council make up the editorial board and each of them contributes to the paper. The executive secretary of the *Blagovest* is a Kostroma writer, Vyacheslav Shaposhnikov, who was a delegate from the laity of our diocese to the last Local Council.

The task of the Church today is to help millions of people who have been brought up as atheists, in idleness, vice and cynicism, to change their life. It is a grand task but our powers are inadequate...

Of course, on a human plane the Church herself is reaping today the bitter fruits of the last seven decades of her existence. Many shortcomings inherent in society are characteristic of her members too; we need sincere and deep repentance. Will the Church be able to heal society? Unquestionably, with God's strength and mercy. The tasks of the Church remain unchanged throughout the ages—to enlighten the people with the light of the Gospel truths, to call human hearts to God, and to reveal to them the ideals of beauty, goodness, justice and charity as outlined in the Scriptures and Tradition.... If the Church follows the way steadfastly, I am sure, she will be able to stop the spiritual degradation of society and grow good sprouts which will bring in a rich harvest.

A bitter fact is that some priests still consciously refuse to have a living communion with parishioners, to take part in public life. Naturally it is explainable since for decades all of this was, to put it mildly, not welcomed, and the attitude was impressed in the consciousness of priests, above all of the senior generation, who were through the periods of persecution and the "thawing". One of them said to me once: "We were brought up as plants in hot houses with

definite forms given and we cannot change now." However, a modern pastor must not submit to this. In order that fear of conflicts with the world might disappear one must remember that always in times of difficulty for Christians, when according to human reasoning the Church was near annihilation, trust in the power of God saved the Body of Christ from the world's animosity.

Today a lot is being said of sobornost which is understood diversely. In what specific acts do you think sobornost can be embodied on the diocesan plane? What place should the bishop take in conciliar diocesan organism?

Underestimation of the principle of sobornost has led to distortions in church life. It is necessary to return to the experience of the early Christian communities, to their model of relationship between the episcopate, the clergy and

church people. The clergy today have to enlist able laymen for the work of catechization and other forms of ecclesiastical service. Diocesan meetings have to be held more often and the diocesan and parish councils must work more efficiently. The bishop today cannot retire from the world, he must receive everyone and answer all the inquiries of the human soul.

We are also endeavouring to establish the spirit of sobornost in the diocesan administration. For example, the delegates to the last Local Council from the clergy and laity were elected here, as in several other dioceses, by secret ballot on an alternative basis....

How should a bishop or priest act, in your view, if he differs in opinion with the will of the church people?

There are canonical principles of church order. Obedience to them is the pledge of the Church's

well-being. According to the Rule not one decision of the elected organs of diocesan authority can be carried out without the blessing of the bishop. However, if there is a conflict, I think it should be settled conciliarly, since a bishop, being a human, can make mistakes. The last word in all conflicts belongs to the Supreme Church Authority—the Council, the Synod,—but I consider that they should not be turned to until every possibility of a dialogue on a diocesan plane has been exhausted. If the conciliar opinion of the believers, differing from the bishop's, does not infringe upon canonical norms and rules, I do not see anything derogatory to the bishop's dignity in inclining to their opinion and taking it into consideration in passing a decision.

One should strive to make the entire life of the Church permeated with spiritual harmony we come in contact with during divine service.

Festivity in Vladimir

From June 17 to 21, 1990, Sunday of All the Saints Who Shone Forth in the Land of Russia, the millennium of the Baptism of the Vladimir-Suzdal land was celebrated in Vladimir. Solemn divine services were held in those days at the Dormition Cathedral and at the St. Vladimir Church in the city of Vladimir, as well as at the Cathedral of the Nativity of the Blessed Virgin at the Suzdal Kremlin, loaned for one day by the administration of the museum. Officiating at the services were—Archbishops Kirill of Smolensk and Kaliningrad, Nikolai of Gorky and Arzamas, Simon of Vyazan and Kasimov, Valentin of Vladimir and Suzdal; bishops Amvrosy of Ivanovo and Kineshma, and Niphon of Philippopolis, Representative of the Patriarch of Antioch to the Patriarch of Moscow. After the Divine Liturgy at the Cathedral of the Nativity of the Blessed Virgin the message on the occasion sent by His Holiness Patriarch Aleksy II of Moscow and All Russia was read out:

"...Quite recently the Russian Orthodox Church has celebrated her millennium. This magnificent jubilee was an occasion to glance back into the past, assess the present and think of the future. The preceding years were not conducive to such analysis, but conditions change, and today our society wants and is beginning gradually to improve. It is a lengthy, difficult, and at times torturous process. When celebra-



Procession around the Cathedral of the Nativity of the Mother of God in the Suzdal Kremlin

ting the Millennium of the Baptism of Russ we became conscious of the necessity of "converting" Russia again. Baptism is a decisive break with the past and the beginning of a new life with the help of God's grace. God does not draw anyone to Himself against the will of the one being saved, honouring immeasurably and ineffably the freedom of His creatures. The goal of Christianity the deification of man, is attained through the drawing nearer of man to God. The Lord made a step towards man by coming down to earth in the image of the God-Man Jesus Christ. Every man, however, has to cover himself his own part of the way to meet God.... Divisions above all are misplaced today. St. Paul the Apostle blamed in his day those who wanted to isolate themselves declaring that they were of Paul, of Apollos or Cephas. *Now I beseech you, brethren, by the name of our Lord Jesus Christ, St. Paul wrote to the Corinthians, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement* (1 Cor. 1.10).

His Holiness Patriarch Aleksy invited us to glance back into the past, to assess the present, and think of the future.

After baptizing the Kievans in A. D. 988, Prince St. Vladimir set out for the north-eastern lands. In two years Suzdal, Novgorod and Rostov were converted to Christianity. As numerous ancient chronicles testify, in A. D. 990 Prince Vladimir founded a city on the river of Klyazma and gave it his name. Thus the Vladimir-Suzdal land is marking not only its millennium of conversion to Christianity but the millennium of the city of Vladimir.

The ten centuries-old history of Christianity in this land reflects the entire history of the Russian Orthodox Church: the struggle with paganism by the Orthodox Princes Sts. Boris and Gleb, Sts. Feodor of Suzdal and Leonty of Rostov; the establishment and flourishing of Orthodoxy under Yury Dolgoruky and his son, Andrei Bogolyubsky, who at the command of the Mother of God raised the city of Vladimir above all other Russian cities; martyrdom and confession of faith during the alien occupation of the land—in the feats of the Orthodox Princes Sts. Georgy of Vladimir and Aleksandr Nevsky; the consolidation of Church unity—in the acceptance of the new edition of the Slavonic Nomocanon by the Council of 1274 in Vladimir under Metropolitan Kirill III of All Russia, and the translation of the metropolitan see from Kiev to Vladimir in 1299 by Metropolitan Maksim. It was in Vladimir land in the 12th century that the feasts were instituted of the All-Merciful Saviour and of the Protecting Veil of the Mother of God, which the Russian people hold so dear.

And in later years this land did not lack feats of piety. At the religio-historical conference held during the festivities, of great interest was the life of the Suzdal starets Stefan Podgorny (†1913) and the reminiscences of N. Fioletova about Bishop Afanasy

(Sakharov; †1962) of Kovrov, who was the administrator of the Vladimir Diocese in the 1920s and who had walked the way of the Cross with the entire Church in the times of persecution.

The names of bishops, of Orthodox princes and princesses, of martyrs, holy monks and of the blessed who have shone forth in Vladimir land, adorn the menologion of the Russian Orthodox Church.

"Be glad, O Holy House of the Mother of God rejoice, O ancient Vladimir land, possessor of priceless treasures," these words written on the occasion of the glorification (1984) of the Synaxis of Vladimir Saints, express the essence of the present solemnities in Vladimir. But Christianity in this area, at its present historical spiral, has gone back, in a way, to its beginning. Whereas perestroika in the relations of the State and Church in many regions of Russia is now in full swing and bearing fruit, the necessity for being baptized anew, about which His Holiness Patriarch Aleksy spoke, is felt especially keenly here. On the eve of its millennium the Vladimir Diocese was drawn into a conflict; on the one hand, with the local authorities obstructing any attempt to regenerate spiritual life, and on the other, with the schismatic parish in Suzdal whose rector arbitrarily placed it under the jurisdiction of the Russian Church Outside Russia.

Of course, modern conditions have changed for the better the life of the Church—in the last year thirteen new parishes have been opened in the diocese. But compared to the past the figure is very meagre—in the 16th century in Suzdal alone there were several dozen churches and over ten monasteries for 400 households. In 1908 on the territory of the eparchy over forty monasteries carried out their spiritual mission while today there is not even one. The administrator of the diocese, Archbishop Valentin, is negotiating for the Makhra Monastery of St. Stefan in Aleksandrov. Dozens of petitions have already come from people desiring to enter the monastery.

So far his efforts have brought no results—first the monastery building was given to the Murmansk Region Executive Committee for a children's health centre, and now there are other pretexts.

The opening of a Sunday School was also obstructed. After waiting for a long time, one Sunday School has lost the opportunity of acquiring special premises for it, although right there by the cathedral is a building formerly a Pioneers' Palace, vacant for the last three years. Four hundred children are attending Scripture lessons right in the cathedral, often with divine service going on.

As everywhere else there is an acute shortage of clergymen—there are very few priests with academic education; annually only five men enter the theological seminary. Archbishop Valentin is working for the opening of a theological school. The former Dormition Monastery in Aleksandrov, in which the Trinity Cathedral is opened and where there is an empty building with monks' cells, has been chosen as the site for the school. But instead of handing over the building to

the diocese the local authorities decided to make of the depository of the Russian Folklore Centre.

The unwillingness of the Vladimir Regional Executive Committee to change its attitude to the Church was clearly manifested by the fact that the Cathedral of the Nativity of the Blessed Virgin at the Suzdal Kremlin in which the relics of the first bishops of this land, Sts. Feodor and Ioann, repose, so far has not been returned to the believers despite their petitions. From a financial point of view it is much more profitable for the secular authorities to keep in their hands a tourist centre with its motels, souvenir stalls, and churches restored but devoid of grace rather than to have a centre of spiritual rebirth.

The participation of the authorities in the jubilee celebrations was purely symbolical: instead of taking practical steps to change the state of affairs in the diocese and revive spiritual life, genuineness of the

jubilee date was questioned in a discussion on the page of the city the local press forced upon its readers. "Depending on the needs of the audience the round seal converts the hypothesis into a truth," wrote the local paper *Prizyv*. Unfortunately, the paper has in view anything but spiritual needs of the audience which can be reborn spiritually today only through the rebirth of the Church.

However, problems and disorders did not prevail over the general festive mood of the participants in the Vladimir and Suzdal celebrations: the celebration of the millennium of the Baptism of their ancestors must, of course, stimulate the rebirth of this ancient land which will blend with the rebirth of our whole country.

Olga YUSOVA

Aleksei Buevsky Honoured

The name of the Executive Secretary of the Department for External Church Relations of the Moscow Patriarchate, Doctor of Theology, *honoris causa*, Aleksei Buevsky, is widely known in ecclesiastical and public circles in our country and abroad. His many years of contribution to the external activities of the Russian Orthodox Church, his faithful participation in ecclesiastical, patriotic and peace-making activities have won him universal respect and admiration.

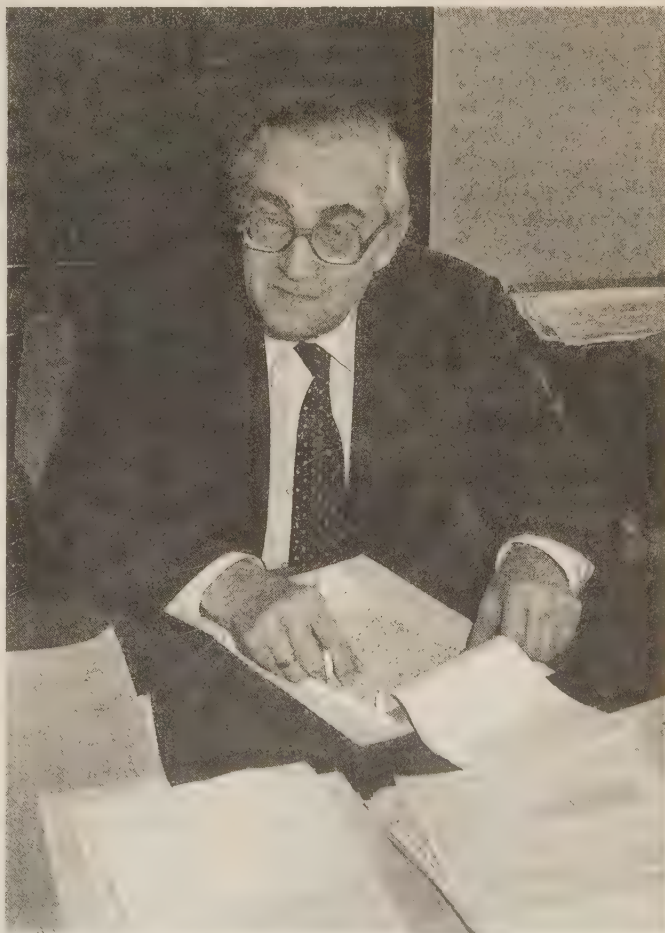
On June 20, 1990, Aleksei Buevsky turned 70. As he was abroad on that day the solemnities for the occasion were transferred to June 28. The workers of the Department gathered in the conference hall. The Head of the DECR, Archbishop Kirill of Smolensk and Kaliningrad, delivered a congratulatory address:

Dear Aleksei Sergeevich, your co-workers at the Department for External Church Relations of the Moscow Patriarchate on this auspicious day of your 70th birthday, with love and deep respect, offer you sincere congratulations and best wishes.

Your selfless, without exaggeration, work throughout your life for the good estate of the Church of God merits every praise and imitation. Only a big-hearted man could give himself over to his work with such devotion and honesty.

In 1946, when the Department for External Church Relations was formed, still a student at the theological institute, you began to work for the department, first as a chief clerk, then as a member, and later—as a secretary and executive secretary of the DECR.

In the complex and difficult times for all of us, you laboured tirelessly in the responsible field of our Church's contacts with other Christian Churches and the outside world. Not a single undertaking of inter-Church and inter-faith nature which was initiated by the Russian Orthodox Church or in which she took part, has been carried out without your participation. Your involvement in ecumenical and peacemaking activities on a wide range is well known to a whole generation of ecclesiastical and secular



Dr. A. Buevsky, Executive Secretary of the Department for External Church Relations of the Moscow Patriarchate

people in our country and abroad, and was meritoriously marked with titles and awards of Churches and public organizations.

"Especially dear for us, your colleagues, and for all who have come in contact with you, are your personal humane and Christian qualities—intellect, meekness, inviolable good will toward everyone, and readiness to help all. Your erudition, your competency in ecclesiastical and inter-religious questions and colossal experience, accumulated through many years of work, are an invaluable treasure which you share with each who comes to you for advice or help. We have learned much from you and are deeply grateful to you for this.

"We sincerely wish you, dear Aleksei Sergeevich, both

spiritual and bodily strength, God's abundant mercy and prosperity for you and your dear and near ones."

For his many years of fruitful labour for the benefit of the Holy Church and in connection with his 70th birthday, His Holiness Patriarch Aleksy II of Moscow and All Russia awarded A. Buevsky with the Order of St. Sergiy of Radonezh, 1st Class.

Archbishop Kirill after warmly congratulating A. Buevsky presented to him the high patriarchal award in the presence of all the employees of the DECR.

By decree of the President of the USSR, M. Gorbachev, A. Buevsky was awarded the Order of Friendship of Peoples for his active participation in peacemaking (see *Izvestia*, August 2, 1990).

A Witness to the Truth

Metropolitan Veniamin of Petrograd (secular name Vasily Kazansky), was born in the family of a poor village priest in Olonets Gubernia in 1874. The training of his parents and the very grace-filled places permeated with the prayers of Olonets ascetics, led the boy to the path of piety. Reading the *Lives of Saints* he was filled with admiration and regretted that in the times of his childhood and under contemporary circumstances he would not have a chance to live the way the saints did.

* * *

The inner path determined the outer. He entered the Petrozavodsk Theological Seminary which his elder brother (subsequently a member of the IV State Duma) had also finished. Entering the St. Petersburg Theological Academy, Vasily took monastic vows in his third year of study (1895) with the name Veniamin and was ordained hierodeacon, and on the following year, hieromonk.

While studying at the academy he took an active part in the "Society for the Dissemination of Religio-Moral Enlightenment in the Spirit of the Orthodox Church", which was headed at that time by Archpriest Filsof Ornaty.

In 1897, Hieromonk Veniamin graduated from the academy and was appointed to teach Holy Scripture at the Riga Theological



Seminary. Later he was made assistant rector, first of the Kholm Theological Seminary in 1898 and then of the St. Petersburg Theological Seminary in 1899. In 1902 he was appointed Rector of the Samara Theological Seminary and raised to the rank of Archimandrite. In 1905 he was transferred to the same post at the St. Petersburg Theological Seminary.

The students loved him and called him the "Silent One" because he spoke only when necessary and then briefly. Those who knew him honoured him as a true monk: he led an ascetic life, denying himself

everything and fasting the year round, he spent much time in prayer at night. When he became a bishop, he did not change in his rules.

His ecclesio-social activities grew from faith protected by a stronghold of personal piety—meekness and humility. A priest by calling, he was ready to officiate day and night (he liked especially night services). Metropolitan Antony of St. Petersburg and Ladoga (Vadkovsky) decided to make of the meek and devout monk his vicar: on January 23, 1910, in the building of the Holy Synod, Archimandrite Veniamin was nominated Bishop of Gdovsk. The order of nomination was conducted by Metropolitan Antony of St. Petersburg (Vadkovsky; † 1912); Vladimir of Moscow (Bogoyavlensky; † 1918); Flavian of Kiev (Gordetsky; † 1915); Archbishop Tikhon (Belavin) of Yaroslavl (later His Holiness the Patriarch; † 1925), and others.

Vladyka Veniamin accepted the episcopal dignity as an obligatory feat and apostolic preaching. And need for moral preaching was very great especially in St. Petersburg where ruined peasants had come to fill up the ranks of factory workers and for them the temptations of city life and poverty became powerful enemies. Bishop Veniamin set about resolutely educating the people religiously and morally. He was often seen in churches in the workers' districts, where he

organized courses of lectures for the workers and delivered sermons at the "Society of the Most Holy Mother of God", the aim of which was the salvation of fallen women. Many people came from neighbouring districts to hear and pray with him. Many souls, gone astray, found support and consolation in his sermons.

At the first call, wearing a cassock like an ordinary parish priest without any episcopal insignias, he hurried to perform occasional offices in the poor workers' districts. His reception room was always crowded with people whom he heard till late into the night, never refusing anyone and trying to help everyone.

For the workers of the Putilov and Obukhov plants it was a great joy when he came on Holy Week to celebrate Liturgy. It was not ecclesiastical eloquence or keenness of the bishop's theological mind, but his simplicity and accessibility, his open face, quiet voice, and warm smile, that drew people to him.

Every year Vladyka Veniamin made the rounds of all the parishes of the St. Petersburg Eparchy and many he visited several times so that the people came to know him well.

Night services and festal processions gathered numerous worshippers. Such services as the Order of the Burial of the Mother of God after the Feast of the Dormition and the Order of the Exaltation of the Cross, and so on, have been introduced into church life due to Vladyka Veniamin.

In the spring of 1917, in Petrograd, the eparchial congress had to elect a hierarch to the Petrograd Metropolitan See which was vacant after the dismissal of Metropolitan Pitirim (Oknov, † 1919). Bishop Veniamin was elected.

In his address he said: "I stand for the freedom of the Church. She must be free from politics, for in the past she has suffered greatly because of it. To impose new bonds upon the Church now would be a great mistake. Our most important task

today is to organize and bring order into parish life..."

Vladyka Veniamin began right away to carry out his programme. He encouraged every form of brotherhood and sisterhood attached to the church which were united under a special council whose chairman was Archpriest Aleksandr Vvedensky, and its secretary monk (later metropolitan) Manuil (Lemeshevsky; † 1968).

When making the rounds of the diocese he always took with him Father Aleksandr Vvedensky, whom he loved and who always preached at metropolitan services. Subsequently, however, he headed the Renovationists' Schism and played an ominous role in the destiny of Vladyka Veniamin.

In 1918 the requisitioning of farm produce began which provoked, in 1919 and 1920, mass uprisings in Russia. In August 1921, His Holiness Patriarch Tikhon appealed to the Heads of Christian Churches to collect money in aid of the starving population of the Volga areas. "Horror is immeasurable. Even now the sufferings of the starving and sick are undescrivable, and many millions of people are doomed to die from hunger and disease. Already now the victims of the calamity are countless, but in the coming years it will be more terrible for the whole country: left without aid the land which was flourishing and rich not long ago, is now turned into a barren and empty desert, for a land unplanted cannot bear wheat and without bread man cannot live.... Help! Help the country which helped others always. Help the country which fed many and is now dying of hunger!"

It was then that the All-Russia Church Committee was formed to help the starving and collection of funds began. But it was declared unnecessary by the Soviet Government and all money collected had to be handed over to a government committee.

In December 1921, the government proposed to the Church to donate money and food. The Patriarch gave permission to the parish councils to donate precious

church objects which were not of liturgical significance. But on February 23, 1922, the All-Russia Central Executive Committee decreed that all church valuables be confiscated including the sacred vessels and other liturgical objects.

In his new letter the Patriarch wrote that he could not approve taking from churches of sacred objects even as voluntary donations, the use of which, outside liturgical purposes, is forbidden by the canons of the Universal Church and punishable by her as sacrilege.

For the Metropolitan of Petrograd, however, the question of whether to give or not to give away church valuables did not arise. "We shall give everything away ourselves," he said, "and in this is a great comfort for the believer." He demanded only one thing, the control over them of the clergy and faithful, not that he did not trust the authorities, but because he considered it natural to accompany ecclesiastical valuables to the point where they were converted to bread for the hungry.

On March 5, 1922, he was invited to attend the meeting of the Famine Relief Commission (FRC) of Petrograd at which he stated that the Orthodox Church was ready to give in aid of the hungry people everything but that if the ecclesiastical valuables were taken by force it might lead to bloodshed. And that he himself as a believer looked upon confiscation of church valuables as sacrilege and would never permit it.

The chairman of the FRC, Kanchikov, said that under the circumstances confiscation would not be necessary. The meeting passed in a happy and peaceful atmosphere. In conclusion Metropolitan Veniamin said: "The day and hour will come when I, at the head of the worshippers, will enter the church and take off the riza from the Kazan Icon of the Mother of God, shed sweet tears over it and give it away..."

Before leaving he blessed those present. The Bolshevik members of the Commission bowed to him and with bare heads escorted him to the

entrance. It must be said that among the members of the Supreme Church Authority, Vladyka Veniamin occupied towards the government the most tolerant position, but soon the Petrograd FRC received orders from Moscow to cease negotiations with the Church and indisputably and by force confiscate her valuables even when they were ready to be given voluntarily.

On March 19, 1922, V. I. Lenin wrote in a letter to his comrades-in-arms in the Party: "Especially now, and only now, when people are eating human flesh in starvation districts and hundreds, if not thousands, of corpses are lying in the streets, we can (and therefore we must) carry out the confiscation of ecclesiastical valuables with the most furious and relentless energy, not stopping before any sort of resistance... The confiscation of valuables, especially of the most rich lavras, monasteries and churches, must be carried out with relentless determination, at all costs and in the shortest possible time. The more representatives of the bourgeois reactionaries and reactionary clergy we shall be able to execute for this reason the better for us. We must teach these people now so that for several decades they dare not think of any resistance" (See: *Nash Sovremennik*, No. 4, 1990).

On March 24, 1922, the *Petrograd Pravda* printed a letter signed by twelve people, among them Archpriest Aleksandr Vvedensky and Father Vladimir Krasnitsky, the organizers of the Renovators' Schism. They accused of contra-revolution all the Orthodox clergy who remained true to the Patriarch Tikhon.

The clergy of Petrograd, indignant at the letter, demanded from the authors an explanation. Having secured the authorities' support, Vvedensky replied very impertinently. Metropolitan Veniamin, however, proposed to the authors, as persons supported by the Soviet Government, to begin negotiations with the FRC. At the beginning of April, the *Petrograd Pravda* printed the text of the formal

agreement and appeal of the Metropolitan in which he begged the believers not to resist the confiscation of church valuables even when force was used. In this way another step was taken to meet the government halfway, but the government ignored it for it had set itself the task of systematic destruction of the Orthodox Church.

On May 18, 1922, the schism became final: the group of the Renovationist clergy endeavoured to seize Church authority by forming the Supreme Church Authority (SCA). In the night of May 19, Patriarch Tikhon was taken from the Trinity Podvorye and placed under home arrest in the Monastery of the Don Icon of the Mother of God. Vladyka Veniamin was accused and brought to court for resisting the confiscation of Church valuables and he had to sign a paper that he would not leave the country. Prepared by the whole of his former pious life for trials, seeing in everything the good Providence of God, he was calm. As usually he celebrated Liturgy almost every day.

On May 25, 1922, Archpriest Aleksandr Vvedensky called on Metropolitan Veniamin, who blessed the once beloved priest, but did not give the customary kiss. Vvedensky spoke at length and convincingly. The Metropolitan listened in silence and only when he showed him the document certifying that he was a representative of the Supreme Church Authority, the Vladyka asked:

"Why is there no signature of His Holiness the Patriarch?"

"The SCA has the patriarchal resolution in black and white," Vvedensky replied.

The Metropolitan blessed him and made a sign that the talk was over. On Sunday May 28, the message of the Metropolitan was read out in all the churches of the diocese: "The hearts of the Orthodox are beating with anxiety, their minds are disturbed. The news of His Holiness Patriarch Tikhon's abdication, the formation of a new Supreme Church Authority, the dismissal from the Petrograd Diocese of the Metropolitan,

and so on, cause great confusion. I feel your extreme need to hear a word from your archpastor regarding everything the Church is experiencing. I am ready to meet this need. I have had no information so far from His Holiness the Patriarch regarding his abdication and the institution of a new Supreme Church Authority, therefore in all churches of the diocese his name must be exalted as formerly... The Petrograd priests—Archpriest Aleksandr Vvedensky, Father Vladimir Krasnitsky and Father Evgeny Belkov—against the will of the then Metropolitan, went to Moscow and took upon themselves the supreme government of the Church... By this act, according to ecclesiastical law,... they have excommunicated themselves from the Holy Church till they repent before their bishop. The same excommunication extends to all those who have followed them. Of this fact I notified Archpriest Aleksandr Vvedensky, Father Vladimir Krasnitsky and Father Evgeny Belkov, in order that they might repent, and my beloved flock that none of them join them and thereby fall from communion with Holy Church and become deprived of her gifts of grace."

After the proclamation of the message the newspapers were full of articles about the "Whiteguard act of excommunication of a revolutionary priest". Father Vvedensky and the former chairman of the Petrograd CheKa, Bakaeff, came to see the Metropolitan and demanded that the resolution regarding the Supreme Church Authority be repealed. In case of refusal he was threatened with destruction. Vladyka answered:

"Do what you like, I shall not change a single word."

Fully convinced that soon martyrdom awaited him, Metropolitan Veniamin gave his last instruction with marvellous meekness and humility he forgave his enemies. Subsequently during visits to the imprisoned Metropolitan, the lawyer S. Gurevich warned him repeatedly:

"We must fear Archpriest Alek

sandr Vvedensky. You know him, tell me how to approach this most dangerous of enemies."

"You do not know him? What a pity," calmly replied the Metropolitan. "Vvedensky is an eloquent preacher. I advise you to hear him."

On May 29, 1922, Metropolitan Veniamin was returning from the St. Nicholas Cemetery of the St. Aleksandr Nevsky Lavra. The cell brother hurried out to meet and tell him that there was a search going on. The Vladyka made the Sign of the Cross and entered. He was met by Father Aleksandr, who, as the representative of the Supreme Church Authority, had come to take over the Church affairs. He approached the Vladyka for his blessing.

The Metropolitan, however, said: "Father Aleksandr, we are not in the Garden of Gethsemane," and went past him and listened calmly the announcement of his arrest by the CheKa officials.

Two weeks later on June 10, 1922, the case was brought up in the former building of the Nobles' Assembly.

The Nevsky Prospekt was filled with people from early morning. When they caught sight of Vladyka Veniamin they fell to their knees and sang: "Save, O Lord, Thy people." The Metropolitan gave his blessings. When the accused, at the head of whom was the Vladyka, were led into the court, all those present including Red Army men rose. It was the same on every day of the court hearings.

In the indictment His Eminence Metropolitan Veniamin was accused of "entering into negotiation and dealing with the Soviet authorities with the aim of annulling or mitigating the decrees on the confiscation of Church valuables"; that he and his accomplices "were at the same time in contact with the world bourgeoisie and as a means of rousing the believers against the Soviet power disseminated among the population copies of the Metropolitan's statement made to the Famine Relief Commission.

During the questioning Metropolitan Veniamin was persistently

hinted that he should name the inspirer or editor of the statement submitted to the FRC or at least to renounce the contents of the statement in exchange for his freedom. But he invariably replied:

"I alone, quite independently, thought out, wrote and sent the statement. Indeed, I would never have tolerated interference in the decision of such matters which are exclusively subject to my authority as archpastor."

The court proceedings lasted over half a month. In his last speech Metropolitan Veniamin said:

"I, of course, deny all the accusations brought against me and solemnly declare once again (for perhaps I am speaking for the last time in my life), that politics were quite alien to me. I endeavored, to the best of my abilities, to be only a pastor of human souls. And now, standing before the court, I calmly await its sentence whatever it might be, remembering well the words of the Apostle: *Let none of you suffer... as an evildoer... yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf* (1 Pet. 4.15-16). I do not know what your verdict will be—life or death, but whatever you pronounce I shall turn my eyes to Heaven with the same gratitude, make the Sign of the Cross (here the Metropolitan crossed himself), and say: 'Glory to Thee, O Lord God, for everything'."

Statements were made by other accused who shared with the Metropolitan his unlawful judgement and martyrdom. Professor Yury Pavlovich Novitsky said that he was not guilty of the accusations brought against him, but if the Soviet power was in need of a victim he was ready to meet death without a word, all he asked was mercy for the rest of the accused.

A former legal adviser of the St. Aleksandr Nevsky Lavra, Ivan Kovsharov, said that from the first moment of the proceedings he had seen clearly the final outcome, and knowing what his lot would be

he spoke in his own defence only for everyone to see that he was dying guiltless.

Archimandrite Sergy Shein in his last speech drew a picture of the ascetic life of a monk who had dedicated himself wholly to prayer and who was connected with this life only by a thin physical thread. "Would the tribunal think," he concluded, "that the breaking off of this last thread can terrify me? Do your work. I pity you and pray for you."

A few days before his death, Metropolitan Veniamin wrote from prison: "It is difficult, it is hard to suffer, but in the measure of our suffering there is an abundance of comfort from God. When this is accomplished then man does not feel the worst of the suffering; filled amidst suffering with inner calm he leads others to suffering in order that they too might share that state in which the happy sufferer abides. I spoke of this to others before, but then my suffering had not reached full measure. Now I think I have had to bear almost everything: prison, court trial, and public denouncement... allegedly public applause, ingratitude of people, venality, disloyalty and so on; anxiety and sense of responsibility for the fate of other men and even for the Church herself.

"The suffering has reached its apogee, but comfort has increased as well. I am happy and at peace as always. Christ is our life, light and peace. With Him it is good always and everywhere. I do not fear for the fate of God's Church. There must be more faith, we pastors should have more faith. Forget one's self-sufficiency, mind, learning powers and give place to God's grace.

"Strange is the reasoning of some, even of outstanding pastors, who consider it necessary to preserve their living powers and sacrifice all else for them. Then what is Christ for? It is not... Veniamins and their like who save the Church but Christ. That point they are trying to make is detrimental to the Church. One must not begrudge oneself for the sake of the

Church and not sacrifice the Church for one's own sake. Now is the time of judgement.... Is it not for us Christians, especially for priests, to manifest... courage even unto death, if there is just a grain of faith in Christ, in life everlasting."

During the night of August 12, 1922, Metropolitan Veniamin,

Archimandrite Sergy, and laymen, Yury Novitsky and Ivan Kovsharov, were taken from prison to the environs of Petrograd and shot to death.

Calmly, quietly, praying and making the sign of the cross Metropolitan Veniamin went to his death.

They died as they lived, zealous-

ly confessing Christ.

In 1989, the Holy Synod Canonization Commission of the Russian Orthodox Church raised the question of studying the life of Metropolitan Veniamin with the object of his canonization.

Hieromonk DAMASKIN

Archpriest Prof. SERGY SMIRNOV

Among outstanding professors and administrators of the Moscow Theological Academy, a place of honour belongs to Archpriest Sergy Smirnov (1818-1889)—professor emeritus of the chairs of the Greek language, Russian civil history, and history of the schism, assistant rector (1870-1878) and then Rector of the academy (1878-1886).

There is much in common between Archpriest Sergy Smirnov and his predecessor on the post of rector, Archpriest Aleksandr Gorsky. Both of them for their scholarship were elected corresponding members of the Academy of Sciences and both worked at the MTA for over forty years. In the years of their rectorship the academy flourished. Among its lecturers were P. Kazansky, E. Golubinsky, A. Lebedev, V. Klyuchevsky, and V. Kudryavtsev.

Sergei Smirnov was born into a family of a Moscow priest. His father, K. Smirnov, served in the Church of St. Nicholas in the village of Kobylskoye (now district of the Kursk Railway Station), and before that he had been a teacher at the Bethany Theological Seminary and, according to M. Pogodin, was known in Moscow as an expert in Russian history and classic languages.

Having inherited his father's talents, Sergei Smirnov studied with honours at the theological school, seminary and then the academy.

After graduating from the Moscow Theological Academy in 1844 he was left at the Academy as docent of the Russian civil history and the Greek language. For 26 years he lectured in Russian civil history, and made of it a primary academy discipline. At his lectures the lecture-hall was always full. Their success was due also to S. Smirnov's personal charm,

irreproachable delivery, from the point of view of rhetorics, and a thoroughly polished literary style. The students called him the "Zeus of the Olympus".

In 1854, the missionary department was opened at the academy and a course teaching of the history of Russian schism and sectarianism was introduced. S. Smirnov, who was appointed to head the course, had to study dozens of sources and prepare lectures in a discipline quite new to him. M. Muretov assesses his lectures as somewhat fragmentary and superficial, lacking profound analysis of the inner and outer causes of the schism. However, the oratory gifts of S. Smirnov made the lectures popular among the students of the academy.

Smirnov's lectures in the Greek language, always short (not more than 15-20 minutes), were rather dry and merely informative in character, nevertheless, the students always listened attentively and the time left was devoted to translations prepared beforehand. Very often the translations provoked interesting historical or archaeological comments by the teacher. S. Smirnov was an expert translator and this was especially evident in his ability to find in the Russian language adequate phrasing even for things alien to it. At the same time he tried not only to give the exact meaning of word but to preserve the number, order and root sounding. He amazed many with his virtuosity as a stylist. Undoubtedly, S. Smirnov would have been a marvellous translator, but his scholarly interests lay in Church history and not in philology. Perhaps that is why since his youth he gave so much time and energy to the study and description of the



Archpriest Sergy Smirnov, Rector of the Moscow Theological Academy

history of the Moscow Slavonic-Greek-Latin Academy. The work, in the form of articles, was published in the Supplements to the Works of the Holy Fathers in 1851-1854. It was published in full in 1855. This major work remains an invaluable treasure store of information on the history of education in Muscovite Russia in the period 1685-1814.

As S. Smirnov himself testifies, it was A. Gorsky who proposed that he take up the study of the history of the Slavonic-Greek-Latin Academy. He indicated to him the valuable materials in the academy

library and in the archives of the Ministry of Foreign Affairs, the Moscow Synodal Library and other libraries. The work, based on the study of numerous sources both Russian and foreign won the praise of such a strict critic as Metropolitan Filaret of Moscow. He wrote to the Rector of the Academy, Archimandrite Aleksy (Rzhanitsin): "I am returning, Father Rector, the manuscript of the history of the Slavonic-Greek-Latin Academy. The analysis of theological systems merits attention."

When the work was submitted to the Academy of Sciences it was praised highly by Filaret Gumilevsky the then Bishop of Kharkov, and won the Demidov Prize.

In later years S. Smirnov worked on the "History of the Trinity Seminary", which was also published in the Supplements in 1861-1864, and put out in full in 1867. It considers two periods—before Metropolitan Platon (scholastic, 1742-1761) and Platon period proper (anti-scholastic, 1761-1814) and reflects all the aspects of the teaching and education process at the seminary; it also recounts the lives of many of the teachers and students. In his review, which Academician Pekarsky wrote at the request of the Academy of Sciences in connection with the submission of the work for the Uvarov Prize, he described it as "the only one of its kind".

In 1864, S. Smirnov began collecting material on the history of the academy in connection with the forthcoming 50th anniversary. For the jubilee he published *A Historical Sketch of the Academy*. The entire work was completed fifteen years later, in 1879, and printed by the university press under the title *The History of the Moscow Theological Academy Before Its Reform* (1814-1870).

M. Muretov considers the most valuable in the book to be the exposition of the content of the courses, the lectures in different disciplines. The author also noted the constant and intent attention paid to the life of the academy by Metropolitan Filaret of Moscow and the paternally loving attitude of Archpriest Aleksandr Gorsky to the students. It is the third volume of the historical trilogy and, just as the first two, remains up to now a major and superior vade mecum.

Apart from the three main and extensive works, S. Smirnov wrote many short and individual works

which relate in one way or another to the history of the academy and religious education in Central Russia. They are publications devoted to jubilee or memorable dates of people connected with the academy and articles about Russian life and culture, for example, on information contained in the chronicle, impressions of old Moscow of foreigners, foreign physicians, epidemics, the clergy, Prince Dmitry Pozharsky, and so on. Numerous short articles are on the history of the Trinity-St. Sergy Lavra and the monasteries connected with it.

His literary heritage is very extensive: magisterial and doctorate theses, sermons, speeches, and notes: "On the Peculiarities of the Greek New Testament Language" and "On the Terminology of the Fathers of the Church in Their Teaching on God". Of great importance for Russian theology is his numerous translations of patristic literature.

S. Smirnov devoted much time to publishing work. He edited the works of the Holy Fathers, his comments accompany the publication of the letters of the Moscow Metropolitan Filaret and Platon, of Archbishop Filaret of Chernigov, the letters and diaries of A. Gorsky, and other Church figures.

In the years when S. Smirnov was assistant rector of the academy, the students lived peacefully, in good humour, like one family, trusting in and with filial love for their assistant rector and rector A. Gorsky. Archbishop Nikolai of Warsaw recalls S. Smirnov: "In appearance he was very stern, but only in appearance, actually he was the most noble and humane person, lenient towards the weaknesses and even faults of students. He knew everything about the life of the students but never made ill use of his knowledge." As a disciple and co-worker of the oldest and best representatives of the academy (F. Golubinsky, P. Delitsin and A. Gorsky), S. Smirnov, according to M. Tolstoy, "acquired from them the traditions preserved from the foundation of the academy: (1) to value the honour of the academy and not spare one's efforts for it; (2) for the mentors to live in friendly accord with each other, the seniors to help junior teachers and, when necessary, explain things and take care of them; (3) to treat the students paternally, endeavouring to influence them by suggestion and

never take youthful passions for rooted vices... It is remarkable that in the nine years of his rectorship not one student was expelled from the academy."

In 1878, S. Smirnov was ordained priest. Thanks to his extensive ties among the Moscow clergy and hierarchs, as rector he was able to support the "Brotherhood of St. Sergy" founded in 1880, to help the academy students. Under his direction the academy journal *The Works of the Holy Fathers and Supplements to Them* was revived that same year. At the same time he proposed to the Academic Council to open the Church Archaeological Museum. In 1874 the library wing was built and storeys added on to the infirmary and school wings and a cupola to the church.

Father Sergy devoted all his time to the academy. "The circumstances of my life have changed with the new post," he wrote. "I live in the rector's rooms alone, sleep there too, and eat at the students' table. On holidays I dine with my family with whom I spend an hour or two on weekdays too, though not always.... As for administration, I have gained sufficient experience in the seven years as assistant rector."

In 1886, by an ukase of the Holy Synod of July 30, S. Smirnov retired with honours. His 46 years of activities at the Moscow Theological Academy were completed. The remaining two and a half years of life Father Sergy spent far away from the academy in illness and life's adversities. During the night of February 16, 1889, Father Sergy passed away in his 71st year of life.

The funeral service was led by Bishop Khristofor, Rector of the academy, assisted by numerous clergymen in the presence of professors, pupils and students in the Refectory Church of the Lavra. Archpriest Sergy was buried, according to his wish, in the academy graveyard.

In the chronicle of the Moscow Theological Academy, Archpriest Sergy Smirnov occupies a place of honour. Some make history, others write it, still others both make and write it, as did Father Sergy Smirnov: he made his contribution to the history of the Academy both by word and deed.

Kharkov Diocese

On May 15, 1990, numerous worshippers came to the Annunciation Cathedral in Kharkov to honour the memory of the great man of prayer, St. Athanasios, Patriarch of Tsargrad (Constantinople), Miracle Worker of Lubensk.

St. Athanasios (secular name Alexios) was born in Rethymnon, Crete, in 1560. He came of a noble and pious Greek family and received a truly Christian education. In adolescence he attended the school at the famous St. Arkady Monastery. A brilliant career at the Grand Vizier's court was in store for him, but he was attracted by the life of Christian zealots and ascetics.

After his father's death he went to one of the Thessalonike monasteries where he was admitted to the noviciate with the name of Anania. From there he went to the Holy Mount Athos where he led the life of strict abstinence: he fulfilled various obediences in the refectory, did with the simplest and scarce food, spent nights in prayer, retiring only for a few hours. While in Athos, he made a pilgrimage to Jerusalem, visited Palestinian cloisters, and took monastic vows in one of them with the name of Athanasios.

Upon his return to Thessalonike he was ordained presbyter and sent to preach Christ's teaching to Wallachians and Moldavians, for whom he translated the Psalter from the Greek.

The gifted preacher was soon noticed by Patriarch Cyril I (Lukaris) of Constantinople (1621-1623), and it was not long before the Patriarch made Presbyter Athanasios Metropolitan and appointed him to the Thessalonike See.

When, slandered before the Sultan, Patriarch Cyril was incarcerated, Metropolitan Athanasios was elevated to the Patriarchal Throne (in 1634). Forty years later he was dethroned and then reinstated only to be deposed again a year later.

In 1652, he headed the Ecumenical See again, but 15 days later, through the intrigues of enemies of Orthodoxy, was forced to put the Church in charge of Metropolitan Paisios and leave for Moldavia where the ruler Vasilukul



Festal procession on the feast day of St. Athanasios, Patriarch of Tsargrad (Constantinople)

charged him with the administration of St. Nicholas' Monastery in Galati.

In the spring of 1653, the saintly man went to Russia, where he was accorded a grand welcome by Patriarch Nikon (1652-1658) and Tsar Aleksei Mikhailovich.

Having received a generous donation for the cloister, St. Athanasios left for Galati. In February 1654 he informed Tsar Aleksei Mikhailovich that he had fallen ill on his way back. Hetman Bohdan Chmielnicki accommodated him at the Lubny Monastery of the Transfiguration. Endless worries for the future of the Church completely undermined his health, and on April 5, 1654, during a kneeling prayer the 74-year-old saintly man gave up his righteous soul to God. Hegumen Petrony, the monastery brethren and the Patriarch's retinue interred him in the Lubny Church of the Transfiguration of the Lord in a sitting posture, as Eastern Patriarchs were usually buried.

The Lord glorified the departed saintly man with incorruptibility and miracles. Eight years after his demise, Metropolitan Paisios (Ligarid) stopped

over in Lubny on his route and visited the grave of Patriarch Athanasios. When they opened the tomb they saw that the body of His Holiness the Patriarch was intact and undecayed, giving off sweet fragrance.

On February 1, 1662, Patriarch Athanasios was canonized. He is commemorated on May 2 (15), on the same days as St. Athanasios the Great, Patriarch of Alexandria.

For a long time St. Athanasios' relics were kept at the Lubny Monastery, in Poltava Region, but during the Great Patriotic War (1941-1945) they were translated to Kharkov where they lie open in the right-hand side-chapel of the Annunciation Cathedral.

On May 15, the saint's feast day, Divine Liturgy was concelebrated by Metropolitan Nikodim of Kharkov and Bogodukhov, Archbishop Melkhisedek of Sverdlovsk and Kurgan, bishops Simon of Poznan and Lodz (the Polish Orthodox Church), Paisy of Orel and Bryansk, and Viktor of Kalinin (now Tver) and Kashin. On the eve, the same hierarchs co-officiated at All-Night Vigil.

After the Liturgy and a festal procession Metropolitan Nikodim addressed the congregation and said, among other things: "Today, as never before, special efforts are needed to consolidate the fraternal unity of the Orthodox peoples and Churches in professing, preserving and affirming Holy Orthodoxy, which was so ardently and excruciatingly professed by Patriarch Athanasios.

"On these feast days may our faithful hearts unceasingly glorify God for everything he has given and gives to us! May our hearts constantly strive towards Him, so that God's peace be established between us, so that goodwill and mutual fraternal love would adorn

our life, and so that we may be in constant communion with our Lord."

Archpriest Iliya SHCHERBAN

Krasnodar Diocese

On January 20, demonstrations were held in Krasnodar in connection with the call-up of reservists to eliminate disorders in Armenia and Azerbaijan. A meeting was held in front of the building of the Territorial Executive Committee, whose participants demanded that the conscripts be returned home. The situation became more complicated with each hour. The meeting participants were addressed by

Archbishop Isidor who called for fraternal love, recalling the words of St. Paul the Apostle, who wrote in his Epistle to the Corinthians: *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things* (1 Cor. 13. 4-7). "What can be more precious than peace?" the archpastor said. "Christianity is based on the conviction that all peoples constitute one family. God hath made of one blood all nations of men for to dwell on all the face of the earth (Acts. 17.26). How painful it is to realize that our much-suffering people, who endured internecine wars in times of old and in the recent past, are sometimes unable to appreciate the blissful time of peace granted to us by the Creator... Only unity, only mutual respect for each other, irrespective of nationality, can set us onto the right path—the path of reconciliation."

Kuibyshev Diocese

In the Holy Trinity Church of Tashly Village, Kuibyshev Diocese, there is a miracle-working icon of the Mother of God called "Deliveress".

According to the eye-witnesses, on October 21, 1917, the holy image appeared to a pious maiden called Ekaterina, who lived in a village next to Tashly. On the eve, she saw the Mother of God in her dream, Who commanded her to go to Tashly and pointed the place where an icon was buried. The vision appeared several times, and in the morning Ekaterina hastened to carry out the command of the Queen of Heaven. When she approached the ravine indicated by the Mother of God, she was honoured to see Angels in bright raiments, who were carrying a shining icon over the ravine. Awed by the vision, the maiden fainted. When she came to, she hurried to her village and told everything to her spiritual sister Feodosia with whom she shared a cell. Spending all night in prayer, the girls decided to find

Helicopter mounting a cupola frame on the Church of St. Elijah.
Photo by P. Yanel, Sovetskaya Kuban





The Holy Trinity Church in Krasnodar, recently returned to the Moscow Patriarchate

the holy icon. When they came to the place of the vision, they discovered a stream of water welling up in token of the miracle...

A lot of time has passed since then, but the grace of the Queen of Heaven is still to be seen at this place. To this day worshippers come to this grace-filled spring where a chapel was set up.

On May 9, Mid-Pentecost, with the blessing of Archbishop Ioann of Kuibyshev and Syzran (now Metropolitan of Leningrad and Ladoga),

Archpriest Nikolai Vinokurov, rector of the church, and Archpriest Valentin Kudinov of Togliatti, celebrated Divine Liturgy in the Holy Trinity Church in the village of Tashly, where the icon is kept now, after which, for the first time in 73 years, a church procession with the icon went to the place of the miraculous appearance of the holy icon. Here, at the spring, a lesser blessing of water took place.

Archpriest Nikolai MANIKHIN



Festal procession to the holy spring in the village of Tashla, Kuibyshev Diocese

Tver Diocese

On July 17, 1990, the old name—Tver was returned to the city of Kalinin. Names of towns and streets that deprived them of individuality gradually go to oblivion, and history makes a come-back together with regained names. By the Holy Synod decision of July 18, 1990, the Kalinin Diocese of the Russian Orthodox Church has become the Tver Diocese again, and its ruling hierarch is now called "of Tver and Kashin". One of the oldest sees, it was founded in 1271. Among the hierarchs who administered this see, were many outstanding personalities, including St. Simeon of Tver. This see was also administered by such a prominent hierarch and theologian as Metropolitan Filaret (Drozdov) of Moscow. Apart from church personalities, the land of Tver may boast also of prominent civil figures, true patriots of their country. A special place among them belongs to Orthodox Prince St. Mikhail of Tver, who initiated the process of Russ' unification.

"The Church has never stood aside from all major events in the life of her country, marking them with a



THE POCHAEV ICON OF THE MOTHER OF GOD

Feast days, July 23/August 5 and September 8/21



Festal procession around St. Vladimir's Cathedral in Kiev, July 28



His Holiness Patriarch Aleksey II conducting a moleben in St. Nicholas's Church at the Convent of the Protecting Veil in Kiev



His Holiness Patriarch Aleksey II and Metropolitan Filaret of Kiev and Galicia, Exarch to All the Ukraine with the nuns of the Protecting Veil Convent

**VISITING THE KORETS
STAUROPEGION CONVENT**



His Holiness Patriarch Aleksy II, Holy Archimandrite of the Korets Convent, is being met solemnly on August 1, 1990

His Holiness Patriarch Aleksy II with hierarchs among nuns and clerics of the Kiev Diocese



**750TH ANNIVERSARY OF THE POCHAEV LAVRA
OF THE DORMITION CELEBRATED**

**His Holiness Patriarch Aleksey II celebrating
solemn Divine Liturgy in the Dormition
Cathedral of the Pochaev Lavra. August 5, 1990**

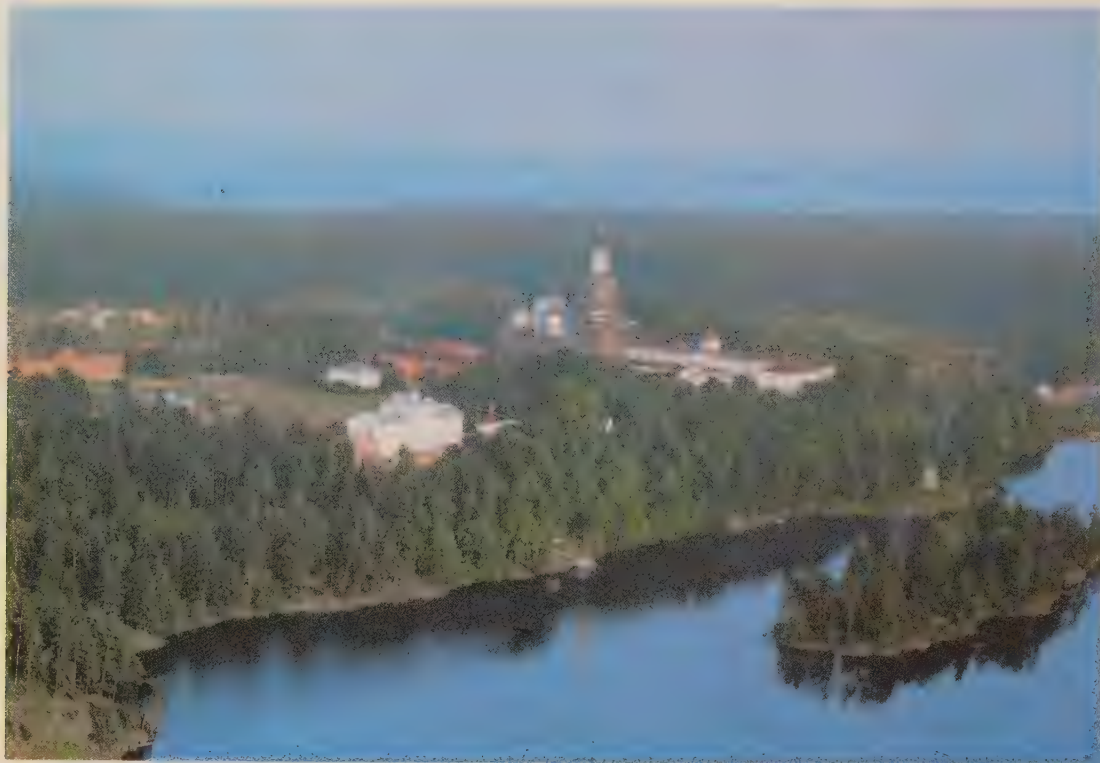


**Thousands of pilgrims gathered on this day to pray together
with their Primate**

**Panikhida for the late Pochaev fathers
and brethren at the cloister's cemetery on August 4, 1990**



**HIS HOLINESS PATRIARCH ALEKSY II VISITING THE LENINGRAD DIOCESE
AND THE VALAAM MONASTERY**



**The Valaam
Monastery**



**His Holiness
Patriarch Aleksey II
conducting divine
service at the
Valaam cloister**



The Church of the Kazan Icon of the Mother of God in the town of Zelenogorsk consecrated by His Holiness Patriarch Aleksey II



Fragment of new murals in St. Catherine's Cathedral in Krasnodar. S. Spirov's workshop, 1989

Archbishop Isidor conducting divine service in the Trinity Church in Krasnodar on July 15, 1990



The Church of St. Elijah in Krasnodar, returned to the Church in 1990, is under restoration

prayer," said Bishop Viktor of Tver and Kashin. "The name of the ancient city is a monument of history, and memory of the past should live on not only in our souls, but should also find real embodiment. The return of the old name of Tver to the city is evidence of the revival of the historical memory of the people."

On July 29, the feast day, the bells of the Belaya Troitsa (White Trinity) Cathedral were ringing all day. The cathedral was filled with worshippers who came for Divine Liturgy.

After the divine service a festal procession, headed by His Grace Bishop Viktor, went to the centre of the city for a *veche*, which was attended by representatives of the city authorities, the local public and guests, including Gavriil Popov, Mayor of Moscow. Many of the participants took the floor, delivering speeches of greeting, and Bishop Viktor was among them.

After his address the Vladyka conducted a brief moleben. *Many Years* were said to our God-protected coun-

try, the city of Tver and all its residents. The choir of the cathedral church sang Bortnyansky's hymn "We glorify Thee O God", after which the festal procession returned to the cathedral. All along the route Bishop Viktor aspersed Orthodox people with Holy Water.

Donations collected on that day were transferred to the city fund to cover the expenses involved in its renaming, in addition to the money already transferred for this purpose by the diocesan administration.

Procession to the holy spring with the icon of the Mother of God "Deliveress" from the Holy Trinity Church in the Tashla Village



Metropolitan IOANN of Pskov and Porkhov

On January 13, 1990, the eldest hierarch of the Russian Orthodox Church, Metropolitan Ioann of Pskov and Porkhov (superannuated), completed his earthly path in Pskov at the age of 91.

Metropolitan Ioann (secular name Dmitry Razumov) was born in the town of Kolomna, Moscow Province, on October 28, 1898. His spiritual path was determined in his youth. In 1916, he became a postulant at the St. Zosima Skete of the Trinity-St. Sergy Lavra where he first met Archbishop Sergy of Finland (later His Holiness the Patriarch) during the latter's visit to the skete startsy. The future Primate of the Russian Church bestowed his arch-pastoral blessing on the brethren and gave his paternal advice to every one of them. Metropolitan Ioann retained the memory of this significant event for the rest of his life. He wrote later: "I remember very well the words the Vladyka said to me: 'Don't be careless in your active salvation, succeed in your obedience to the startsy, and the Lord will brighten your mind.'"

In 1923, Dmitry became a postulant at the Epiphany Monastery in Moscow. In the following year he was professed with the name of Ioann, and soon afterwards Bishop Avgustin (Belyaev) of Ivanovo-Voznesensk (later Archbishop of Kaluga and Borovsk) ordained him hierodeacon. In 1928, he became a cleric at the Dormition Cathedral Church in Kashira.

For many years Father Ioann fulfilled obediences under Metropolitan Sergy, Deputy Patriarchal Locum Tenens. In 1936, he was appointed oikonomos of the Moscow Patriarchate. During the Great Patriotic War, in 1941-1943, Father Ioann was with Metropolitan Sergy in Ulyanovsk, where the Moscow Patriarchate was evacuated, serving in the local Cathedral of the Kazan Icon of the Mother of God. On October 1, 1942, he was ordained hieromonk. On October 8, 1942, was elevated to the dignity of hegumen and on



October 26, to the dignity of archimandrite. He was lucky indeed to witness, as a cell attendant, the ecclesiastical ministry, everyday ascetic feats and the lofty Christian life of Metropolitan Sergy who on September 8, 1943, was elected Patriarch of Moscow and All Russia by the Moscow Council of Bishops of the Russian Orthodox Church. After Patriarch Sergy's demise in 1944, Archimandrite Ioann wrote a brilliant article about him, entitled: "Christian Life-Style of His Holiness Patriarch Sergy", which appeared in the book *Patriarch Sergy and His Spiritual Legacy* (Moscow Patriarchate Publishers, Moscow, 1947, pp. 231-236, Russ. ed.).

By an ukase of His Holiness Patriarch Aleksy, on August 10, 1946, Archimandrite Ioann became Father Superior of the Trinity-St. Sergy Lavra (the second after its reopening), holding this high office for more than seven years. During this period, through the efforts of Archimandrite Ioann and under the leadership of His Holiness Patriarch Aleksy, the ancient monastery, which is the spiritual centre of the Russian Orthodox Church, was given a new lease of life and, on the

whole, put in order. Archimandrite Ioann actively participated in the external activity of our Church and, as the Father Superior of the Lavra, received foreign visitors and church figures there. Among them was Pastor Martin Niemöller, President of the Evangelical-Lutheran Church of the Hesse Nassau Land, Germany, one of the leaders of the Confessing Church in the Nazi period, who came to the Soviet Union for the first time in 1952 at the invitation of the Russian Orthodox Church and who initiated a broad ecumenical cooperation between the Russian Orthodox Church and the Evangelical Church of Germany.

On November 30, 1953, at the Lavra's St. Sergy Refectory Church, Archimandrite Ioann was consecrated Bishop of Kostroma and Galich. The consecration ceremony was headed by His Holiness Patriarch Aleksy. On November 11, 1954, His Grace Ioann became Bishop of Pskov and Porkhov, Holy Archimandrite of the Pskov-Pechery Monastery. From March 5, 1959, he is Bishop of Berlin and Germany, Administrator of the Pskov Diocese, and from June 21, 1960—again Bishop of Pskov and Porkhov. On February 25, 1962, he was raised to the dignity of archbishop, and on May 11, 1963, was granted the right to wear a cross on his klobuk. By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia of September 9, 1972, Archbishop Ioann of Pskov and Porkhov was elevated to the dignity of metropolitan for his many years' diligent work for the good estate of the Church of God and in connection with the 500th anniversary of the Pskov-Pechery Monastery.

The innate traits of his character commanded respect of people around him. He had a rare ability to win complete trust and affection of his collocutor from the very first words of a conversation. But his greatest virtue was concern for people and merciful attitude to them. As archpastor he was a pattern

of peace, love, meekness and industry. Metropolitan Ioann performed his archpastoral feat with the ardour of spirit, profound zeal and selfabnegation, with the awareness of the loftiness and high responsibility of his archpastoral duty.

In 1987, Metropolitan Ioann retired due to ill health and till the day of his demise lived in the diocesan house in Pskov.

The departed Metropolitan was vested by the brethren of the Pskov-Pechery Monastery: Archimandrite Ioann, Archimandrite Aleksandr, Hegumen Tikhon, Hieromonk Filaret. After a lity for the dead the coffin with the body of Metropolitan Ioann was brought to the Pskov-Pechery Monastery and placed in the St. Michael Cathedral Church. The Gospel was read and lities conducted. On the evening of January 14, All-Night Vigil for the dead was conducted. On January 15, feast day of St. Serafim of Sarov, Divine Liturgy was celebrated and funeral service conducted by Archbishop Vladimir of Pskov and Porkhov (now of Pskov and Velikie Luki), who was assisted by the cathedral clergy. In his funeral oration Archbishop Vladimir pointed out that Metropolitan Ioann had won the love of the numerous flock and called on the clergymen, most of whom had been ordained by the late archpastor, and laymen to pray for the repose of the soul of the departed metropolitan. Thereupon a moving oration was delivered by Archimandrite Ioann (Krestyankin), one of the monastery brethren. "Newly-departed Metropolitan Ioann," he said, "is now standing on the threshold of eternity, on the brink of the grave, ready to go down in it. And this last moment of his stay with us, and his truly blissful Christian demise testify more expressively than all the deeds of the departed and more eloquently than any words to the greatness of his soul and the truth of his life..."

"What efforts and feats, what training are concealed behind the enumeration of facts and dates? A monk and labourer in the vineyard of Christ lives, his soul is before God, and He alone knows his paths..."

"A hierarch of the Russian Church; first bishop and then metropolitan of a large and ancient diocese, and the last three years—a recluse-monk..."

"His last Divine Liturgy the Vladyka Metropolitan celebrated in the monastery in 1987, on the feast of the Presentation of the Lord during which he ordained a priest.

"In him power, influence, and loftiness of position were combined with an open, loving heart that was full of mercy towards everyone who came to him. By this trait of his character he seemed to live up to the name given to him in monkhood—Ioann the Merciful..."

"And this is how monk Ioann followed his life-path, obeying God's will. He followed this path abundantly in labours, illnesses, and sorrows, moving towards God for 91 years.

"He loved the monkhood since his youth, but it was somehow concealed in his hierarchal ministry. But the Lord did not conceal this great life from us. Three years ago through God's unexpected will the elderly and eminent hierarch was removed from the administration of a diocese. He was on his death-bed, and seemed there was no hope of his coming to life again. And just at that very moment the metropolitan scaled a spiritual summit unseen to us. From this time by his very life and heart he remains with God alone. And his last will at that moment gives expression to a new vision of the world: 'Bury me at the brethren's cemetery as a monk. Bury me in a monastic grave and light up a lampada over it. And give me your love, your prayer for monk Ioann, Metropolitan by God's grace.'

"The Lord performed a miracle. Having looked in the Vladyka's eyes and soul, Death retreated, singeing everything that prevented him from becoming a monk only. And he went to eternity through his monastic acts unseen to us: a constant memory of death, a constant memory of God in prayer, and a constant communion with Christ in Sacraments.

"The Vladyka was making ready to leave this world, scrupulously adhering to the monastic cell rule with the reading of weekly akathistoi. He prayed with particular ardour to the Good Gate-Keeper Who opens the doors of Paradise for the faithful.

"The last time he received the Extreme Unction was on the day of St. Demetrios of Thessalonica the Great Martyr, his first Heavenly Patron. On the eve of Christmas he approached Christ in the Sacra-

ment of Penance, the second Extreme Unction and Communion.

"As a hierarch, after his demise the Vladyka would like to stay with his flock on earth where he laboured so long, but as a monk he would like to join his brethren, to come under the omophorion of the Mother of God, to a place from where he embarked on his long path—to the monastery. But still the last word was said by the hierarch, and the monk, who had got accustomed to obedience, submitted.

"And here we have his last will: to bury him in the Pskov Cemetery of St. Demetrios, near the sanctuary of the Church of St. Demetrios the Great Martyr, where he often conducted divine services and where all with whom he prayed and lived together for many long years can come. And the monastery met the dear archpastor with brotherly love in order to conduct the last office for him and to say 'farewell'..."

"On January 13, Apodosia of Christmas, at eight hours ten minutes his spirit and soul reposed in God.

"Today, as we pay our last respects to a man who is dear to us all—our Vladyka and archpastor—we can say a great deal. It is obvious that today we bid farewell to a man who possessed a great soul, who was able to assess life in Christian and philosophical terms, who understood that without ideal eternal achievements life is meaningless. Neither fame, nor honour, nor endowments could conceal the truth of eternity from him.

After the farewell ceremony at the monastery, the coffin with the body of Metropolitan Ioann was taken to the Pskov Cathedral of the Holy Trinity, where a great Panikhida was conducted. In accordance with tradition, the coffin was carried round the cathedral to the singing of hirmoi of the Great Canon "The Helper and Protector..." and then the body of the deceased Vladyka was buried by the southern wall of the Church of St. Demetrios of Thessalonica the Great Martyr in Pskov, as was his last will. A lity for the departed archpastor was conducted over his grave.

May everyone who knew Metropolitan Ioann offer up a fervent prayer for him to the Throne of God. May the Lord repose his soul in His Heavenly Kingdom.

Archpriest Konstantin MALYK

Christian Attitude to Sorrows

All of us, brothers and sisters, experience in life diverse difficulties, temptations, adversities and sorrows, for they are unavoidable on Earth. Just as it is impossible for man to escape death so too he cannot go through life without sorrows. Earthly life is like the sea: as wave follows wave so too in life comes trouble after trouble, sorrow after sorrow. We Christians must adopt a correct Christian attitude to diverse grievous circumstances and never see them as evil. Sorrows, according to St. Tikhon of Zadonsk are seines in which the Lord takes us up to Heaven. They awake our consciences, gone to sleep through passions and lawlessness; make us aware of our sinful state and take care to improve; tear away our hearts from the earth and turn them towards God Whom we forget when we prosper and are happy. As hammer breaks up the stone, so sorrows destroy insensitivity, pride and indifference.

A father takes away a cutting instrument from his child's hand in order that he might not hurt himself. So too the Lord at times takes away health, prosperity, material well-being through love for man because he often uses these gifts against his own good, forgetting his sins and death. We believers, seeing a man without faith, healthy, happy and successful, often envy him and wonder why we do not possess them too. St. Tikhon of Zadonsk says: "When a physician permits his patient to eat and drink anything he wants, it is a bad sign, for it is evident that he has lost all hope of curing him and death is imminent". Exactly in the same way God treats unrepentant sinners, who have forgotten Him: allows them to do anything they want. A father when he repudiates his son, leaves him unpunished and lets him live as he wants; the same with God, Who leaves unpunished, deprived of His mercy, a lawless man whom He has repudiated. St. John Chrysostom says: "One who sins and is not punished here (through diseases, sorrows) is the most unfortunate of beings".

What should be our attitude to sorrows and diverse adversities, these unavoidable companions of man on Earth? Above all, patience, of course. St. Dimitry of Rostov says: "Bear courageously all sorrows sent by God in this temporal life in order to rejoice eternally in the Age to come.

For one who does not bear sorrow here will not receive joy there."

When we are returning home we walk willingly and joyfully despite the difficulties of the road; so too let us proceed patiently and gladly, despite all adversities, to Eternity to which we are destined. The saints were saddened when they were not visited by sorrow or disease. It is said of one starets, who was used to bearing patiently continuous illness and sorrow, that he wept when a whole year passed without an illness and said: "God has left me." We often murmur that God sends us sorrows. St Paul writes: *God... will not suffer you to be tempted above that ye are able; but will with temptation also make a way to escape, that ye may be able to bear it* (1 Cor. 10. 13).

Let us recall a well-known example. A man who considered that the life's cross given to him to bear was beyond his strength, had a vision in which he saw many crosses of all sizes. Then he heard a voice telling him to choose whichever he wanted. The man rejoiced and began to select, but all the crosses were beyond his strength, and finally in exhaustion he chose the smallest cross which he could carry. And again he heard the voice: "Thou fool, that one is thy life's cross!"

Let us therefore, brothers and sisters, ask God not to deliver us from disasters and sorrows but to give us strength to bear them. Let us believe that the right Christian attitude will turn the night of our misfortunes into the beginning of the right Eternal day. Let us thank the Chief Physician for healing our soul's ailments with sorrows and disasters as St. Paul says: *In everything give thanks: for this is the will of God in Christ Jesus concerning you* (1 Thess. 5.18). Amen.

Hieromonk KIRILL,
St. Daniel's Monastery

Incarnation of Christ and Its Significance to the Salvation of Man

Glory to God in the highest, and on earth peace, good will toward men (Lk. 2.14)

These words of grace from the Gospel will never become and cannot be outdated in man's consciousness. In earthly life there are things temporary, fortuitous and transient, such as constant change of events in human life, the fall and rise of kingdoms, of tribes and nations, changes in family, social and state life, while the mind of man filled with grace and illumined by faith, sees and finds in these Gospel words eternal and indisputable laws. They are manifestations, that is, laws of Nature defined by God, which were in force and will continue to be in force up to the Second Coming of Christ the Saviour. They should be always remembered, especially at such moment as now when we are on the threshold of the New Year, and we must naturally test ourselves and see if we are truly abiding in the Christian Faith.

The salvatory words, which were sung by the heavenly host at the hour of the God-Man's nativity, about glory to God, peace on earth, and goodwill to men, have been uttered from the time of the Incarnation of the Son of God right up to this hour.

The Incarnation was accomplished, the mystery of the God-Man revealed. People seldom think of this mystery, seldom fathom its deep and immeasurable significance for the life of the Christian world. We are so used to these words that no longer attach much significance to this all-saving event. Our hearts, instead of being filled with gratitude to God, remain cold and indifferent. Just as man has become accustomed to the life of Nature — the turning of the Earth and the universal law of gravity — and pay no attention to them, so too many of us accept the Incarnation of God's Son formally, without feeling. If we are to imagine just for a second, that the universal law of gravity had ceased to act, we would clearly see before us the consequences of a world catastrophe. However, the same can be said of the Mystery of the Incarnation. Without it there is no meaning in life on Earth. The time of Christ's coming was the borderline between two worlds, the old and the new. Since that turning point in the Old Testament period, humanity is moving along a completely different channel predetermined by God from the beginning of ages.

Ever since man remembers himself, living on Earth, he has constantly been aspiring to God, as

a plant turns towards the sun. His soul, made in the likeness of God, yearns for Heaven. Only in the light of this thought and this fact do all the phenomena of spiritual life in the history of mankind become comprehensible to him. Man was never satisfied with natural animal life alone. He not only longed for drawing nearer to the Divine Principle, but desired union with it. Without it, he could not see any meaning in existence. Only through this inner feeling can one realize that Christianity is the Divine Principle. And that is why the Truth, which descended from Heaven and was accepted by men who are destined for Eternal Life, triumphed in the final count, not only over persecutions in the first centuries of Christianity, but over all pagan cults. The image of Christ became everlasting and victorious. It was this that responded to the innermost needs of the human soul, which, Tertullian says, is by nature a Christian. Kings and wise men, the magi from the East, led by the Star brought their gifts to the Divine Infant; thereby laying the beginning of close unity of all men in the Christian Church irrespective of their social or national affiliation.

Throughout the ages nothing satisfied men outside communion with God. The philosophies of ancient ages became insufficient after the coming to Earth of the Son of God. The external order of society's life as a whole changed radically. The moral needs of man, founded on Eternal Righteousness and Revealed Truth, were disclosed in all their plenitude. The pagan world could no longer satisfy them neither by its religious cults, nor in its philosophic teachings, cultures, or diverse forms of art. The moral urge could not be replaced by a law which no state legislation managed to blend with the moral principle. In the pagan world, due to the absence of the true teaching of God, there was certain emptiness, coldness and aimlessness in the life of men. Only with the Incarnation of the Son of God did man's life acquire an intransient value and meaning. The cherished expectations of all men were fulfilled. God united with man and raised him to Heaven again.

The glorious mystery of the Incarnation of God was accomplished. Thenceforth in the person of the God-Man the Divine Nature was united with the human forever. And this salvatory,

light-bearing, and life-giving mystery is accepted by the grace-illuminated mind and deep faith. Such faith transforms man's life radically. The life of society when built upon foundations of faith, is a free coordination and harmony of the Divine and the human. Thenceforth, the noble efforts of the human mind were no longer helpless and the search for holy truths not in vain. Thenceforth, the lofty spiritual needs of our conscience, our thirst for Eternal Righteousness, were not in vain. All this finds an answer, help, and satisfaction in the One Who said of Himself; *I am the way, the truth, and the life* (Jn. 14. 6).

In Christianity the spiritual needs of man are not suppressed; on the contrary they require the highest meaning and illumination in God. In the Christian Church everything is renewed in the spirit of Truth. The greater the sway of the Divine Principle over the world the fuller is earthly life itself. The higher the sun and the greater is its warmth and light over the earth. The more glory to God in the highest is given the firmer the peace on earth and the stronger the goodwill toward men.

Thus the divine-human society is created, and among its duties is free confession of faith and

love of the God-Man, because each man must accept Christ inwardly and outwardly. Only acceptance of Christ by each man in his heart can ennoble the world and give it a right turn of development in all spheres of life. Precisely this truth can establish peace on earth and unite all the nations in one lasting union with God. The Light of Christ, illuminating each man coming into the world, inspires men's hearts, moreover, enables them to love one another and manifest concern for the well-being of every man. Christianity ennobled the world and is leading it to salvatory principle of life in Christ. The incomparable and everlasting Gospel image — the Kingdom of God, acting in humanity, permeates it as leaven in dough. All this raises the spirit, awakens the conscience, and directs all man's efforts to struggle against the sin. The moral ills of the age have a negative effect on all aspects of human life. In order to avoid them one must be a follower of the great Truth, Who was born in the flesh and was hymned by the Angels: *Glory to God in the highest, and on earth peace, goodwill toward men.*

Archimandrite IOANN Maslov,
Master of Theology

“Rachel weeping for her children...”

In the Name of the Father, and of the Son, and of the Holy Spirit, Yesterday, we worshipped together with the Magi the Divine Infant and today we are weeping with His foremother, Rachel. The ancient prophecy was fulfilled: *Rachel weeping for her children, and would not be comforted, because they are not* (Mt. 2.18). Herod the ruler of the Jews had added another crime to his innumerable evil deeds. In order to destroy the newly born King of the Jews, he slaughtered innocent infants and drowned in blood the whole of Bethlehem.

The Lord was born in order to call all of us to His Eternal Kingdom, in order to grant forgiveness to all who believed in Him, and worshipped Him, and to make of them the sons of God, the children of the Holy Church founded by Him, and this spiritual Rachel is weeping today because God's enemy, Herod-devil is even now tearing her children from her maternal breast and makes them dead for Heaven and the Eternal Kingdom of God.

And, behold, we, passing through the time allotted to us in life by God, have again reached this day of joy and lamentation.

We know that the Christian Church is laying the road to the Promised Land not with fire and

sword, but with great sorrows and patience, with the blood of martyrs and the feats of saints. Faith in God, Who came down to Earth, gave strength to hosts of witnesses to confess themselves Christians; and they all knew that for this they would be killed. The same faith strengthened the saints, both men and women, who struggled with their flesh and passions, fleeing from the world. St. Mary of Egypt called her passions the most ferocious beasts, who she had met in the desert. If we live just as we like, that is to say, according to the requirement of the world and our flesh, we do not notice our passions; only one who strives to live according to the spirit, comes to know their power and ferocity. Through carnal passions the devil-Herod acts, and he being so cunning and perfidious we cannot cope with him with our powers alone. *I can do all things through Christ which strengtheneth me* (Phil. 4.13), the Apostle says. Ever since the Light of Reason shone forth in the world, men have been strengthened by Him and have been and are advancing towards Him.

On the day of the Nativity of the Divine Infant, shepherds left their flock and the Magi from Persia came to worship Him. In the Temple at Jerusalem He was met by St. Simeon the Receiver

of God and St. Anne the Prophetess. These form the circle of people who gazed upon Him with beating hearts. But many more knew about Him. All of Jerusalem heard of His birth when the Magi came from distant lands. Heard and forgot. Today, too, everybody knows of Him but few follow Him along the narrow path. Even King Herod asked to be told about Christ, in order to worship Him, and then strove to kill Him.

When he sent out His disciples to preach, the Lord encouraged them: *Fear not, little flock* (Lk. 12.32). And this small group of men changed the world, having put into it the leaven of faith, love and righteousness, the leaven of salvation. The Church grew and strengthened. Under the influence of her teaching the views of people changed radically, the world was transformed. Slavery was abolished, people began to talk of human dignity, and remembered that all men were brothers. The principle of life, which Christ proclaimed, was accepted as the norm by the public. Nevertheless, the true followers of Christ were always, and remain, the *little flock*. Many confess Christ's teaching hypocritically or, accepting the ideals proclaimed by Him, reject Christ. He calls people to Heaven, but they prefer to live on Earth. They build their own paradise, but, according to their own admission, the paradise in which carnal passions dominate, turns into bitter wormwood.

Both martyrs and saints offered as gifts to the Divine Infant not gold, myrrh and frankincense, but their lives. In the first centuries, the followers of Christ earned their bread with great difficulty, but, nourished not by *bread alone* (Mt. 4. 4), they left us such a profundity and breadth of thought about God that studying their works we do not stop being amazed. It is because their gaze was always focused on Heaven, although they lived on Earth and tirelessly reformed it. From Heaven they drew inspiration and strength to advance chastely to the Promised Land.

Let us now take a modern man. There he stands outside the walls of the church in all his splendour. He is dressed elegantly, without much trouble he acquired all he needs and has plenty of free time. In words, he wished everyone prosperity and peace, calling himself the servant of others and all men his brothers, but when he is among his friends and relatives, he removes his habitual mask and reveals himself arrogant and haughty, and a blasphemer; *having a form of godliness, but denying the power thereof...of corrupt minds, reprobate concerning the faith* (2 Tim. 3. 5,8). His hypocrisy takes the form of diplomacy and becomes the norm of life. Who is he? He is that child lamented by Rachel. In infancy he received the grace of Baptism, but before he could grow spiritually, he was pinned to the Earth by Herod's swords and became dead to

Eternal Life. He placed the ancient masterpieces of the spirit in museum to admire their material beauty not understanding the beauty of spirit.

How does a modern man differ from an ancient Roman demanding "bread and entertainment"? Only in that he is not demanding bread but refined and processed food, while the gladiators' fights and bloodshed in the arena are replaced by sights which rouse carnal passions and give sensual pleasure. He does not have to go to the amphitheatre, as did the men of old, only turn on the television — and into his soul rush in enticing and often immoral images.

A modern man is not a visitor on Earth, not a traveller to the Promised Land, as in ancient Israel. He calls himself the lord of his land and therefore, is a money-grubber and an egoist. An egoist may do a kindness but with profit in his mind. Selfless kindness can be done only by one who considers the means to do the kindness not his own but a gift of God.

How must we Christians live, so as not to remain dead infants for whom weeps Rachel our Church. How must we live in order to grow into a *perfect man* (Eph. 4.13) and proceed to the Promised Land?

The time for the shedding of blood for Christ is passed. We cannot run away from the world into the wilderness, because wilderness has been turned long ago into cities with big populations. Let us follow the Divine Infant to that place where Herod cannot exert power, and in which the Lord reigns. It is a grace-filled land in which grow the *fruit of the Spirit...love, joy, peace, long-suffering...faith, meekness, temperance* (Gal. 5.22-23). We, constant wayfarers striving to reach the Promised Land, must always remember to be abstinent, for without it our faith will not abide and our love will not be fully manifested.

Let us stand guard over our thoughts and feelings, measure every act by our conscience and our conscience by the Gospel. Then our hearts will become the Egypt which sheltered Christ. And He will call to us as to His children and Rachel will rejoice in her children, in us. Amen.

Archpriest Aleksandr DRONOV († 1988)

The Problem of Man's Relations with Nature in Russian Religious Philosophy and Culture

We have seen that Vladimir Solovyev's predecessor, as far as his views on Nature go, was N. Fedorov. His successors and, to a considerable extent, his followers were Archpriest Sergy Bulgakov and Father Pavel Florensky.

Father Sergy Bulgakov (1871-1944) was drawn to Nature from an early age. Growing up in a priest's family in the lovely provincial town of Livny (Orel Diocese), the impressionable boy was fascinated by the theme of God and the world, Heaven and earth. "Our Livny was the city of Kitezh to me," Father Sergy recalled later.

As a young man he was strongly influenced by the ideas of Vladimir Solovyev, especially his views on universal unity and Godmanhood. "Solovyev's philosophy," he wrote in 1903, "gives modern consciousness an integral, consistently developed Christian world-outlook."

In his fundamental works Bulgakov, as a religious thinker, gives considerable attention to the creature world. His principal writings on this subject are *Filosofiya Khozyaistva* (The Philosophy of the Economy) and *Svet Nevecherny* (The Non-Evening Light). In these works he creatively developed the ideas on man's activity outlined by Solovyev in his *Opravdanie Dobra* (Vindication of the Good). Like Solovyev, Bulgakov rejects the ontological contraposition of God and the world and emphasizes the legitimacy and blessedness of man's continuous activity in the world, in particular economic activity involving the use of natural resources, provided it does not upset the harmony of God's creation.

An asceticism that frees man from responsibility for the world, Father Sergy says, serves no useful purpose. True asceticism is, in contrast, a great creative power. It imparts a lofty significance to civilization, in particular to economic activity: God and the world appear in a Godman unity. Christ's Church is the synthesis of the world's good, wisdom and beauty.

Nikolai Berdyaev (1874-1948), another outstanding religious thinker, was a contemporary of Bulgakov. Essentially an apostle of human freedom and spiritual creativity, he was less interested in Nature. His views on the problems involved are displayed in his theory of civilization, which he sees as being in a state of crisis and destructive of the environment. Characteristic in this respect is his article *Chelovek i mashina* (Man and Machinery). It points out that mankind seeks to surround itself with "a new kind of Nature", which is not the product of organic evolution but of a process of organization and construction—the product of the technological transformation of the world. But since man for a long time adapted himself to living in the environment of original, "old" Nature, the new, constructed reality proves dangerous, indeed fatal, to his health. The technological violence done to Nature, Berdyaev maintains, causes less damage to man's spirit than to his

soul, to his feelings, to all that which theology often designates as the human heart.

He cites N. Fedorov as one who splendidly combined an indomitable Christian orientation of the spirit with a high respect for natural science: "He did not deify science and technology, for he believed in God, but he regarded science and technology as man's most effective instrument for controlling the spontaneous, irrational, destructive forces of Nature." Fedorov's faith in the power of science went hand in hand with an antipathy for the Western (and pro-Western) machine civilization, created by "prodigal sons" forgetful of their fathers and their graves. Fedorov was one of the few Christian thinkers in history who held that God would decide the fate of the Universe depending on the path chosen by mankind.

Few Russian thinkers were so strongly conscious of, and so powerfully expressed, the tragic nature of man's fate as Berdyaev did. Originally the slave of Nature, man rose in struggle for his emancipation. He created culture, the State, national unity and classes—only to become *their* slave. Now he seeks to gain control of the social forces and transform Nature with the help of his latest technological achievements so as to subdue it. But he increasingly finds himself in bondage to the machine into which society has been turned, and into which he is imperceptibly being turned himself. Yet the struggle for man's emancipation continues, Berdyaev says, it is not hopeless if it finds a basis in Christianity. "The path to man's ultimate emancipation and his ultimate self-realization is the path to God's kingdom, which is not merely the Kingdom of Heaven but also the kingdom of the transfigured earth, the transfigured Universe."

Like his friends S. Bulgakov and N. Berdyaev, Father Pavel Florensky (1882-1943) was seriously concerned by the global crisis a godless civilization was fraught with. In his article *Khristianstvo i kultura* (Christianity and Culture) he stressed that the development of any sphere of human activity not illuminated by the light of the Gospel leads to spiritual degradation. "If, in the sphere of culture, we are not with Christ, we inevitably are against Christ, for there is no, and can be no, neutrality vis-à-vis God in life," he wrote.

Nature always held an important place in Father Florensky's outlook. He advanced closely to the problems of ecology (although the word was as yet little used in his lifetime). For instance, in a letter to V. Vernadsky, he tentatively suggested the existence of a "pneumatosphere"—"a special portion of substance involved in the circulation of culture or, rather, the circulation of the spirit." Father Florensky analyzes the interconnection of man and world proceeding from the conviction that the concept and fact of life are primary, basic, not derived from any naive, pseudo-scientific theories. "Man is the King of all creatures. The king, not tyrant or usurper, and he will have to answer to God for everything entrusted to him,"

Father Pavel Florensky writes. A secularized civilization is not properly conscious of the duty to take care of the environment: "A civilization of rapine is criminal. It knows no pity or love for the creature. It only looks to the creature for gain. Rather than seeking to help Nature reveal the culture latent in it, this kind of civilization forces conventional, extraneous forms and purposes on it." Man and Nature are so closely interlinked that by sacrificing Nature man sacrifices himself. "Man is the summary of the World, its concise synopsis; the World is Man's opening-up, the projection of man," says Pavel Florensky.

He pondered the significance of Divine service and stressed that Christ's Church was the source of illumination to the whole creature world, plunged into suffering through man's fall. The temple ritual, he believed, must result, above all, in "the suffusion of the purified flesh of the world with God's light".

In a certain sense, Pavel Florensky was a predecessor of Archpriest Alexander Schmemmann († 1983), who demonstrated the world-transfiguring nature of the Liturgy in his writings. When we tell the Eucharistic prayers, Father Alexander Schmemmann says, when we recall how our Lord Jesus Christ, "having received bread into His most-pure hands, having given thanks and blessed it, and having consecrated and broken it, gave of it to His disciples and apostles," we must realize that He thereby assumed into His hands all matter, the whole of creation, in order to purify and recreate it and return it to His pupils and their followers as a new, illuminated world "in which everything created by God must help us share in God's love and God's life."

Father Pavel Florensky had a clear understanding of the "universal human roots" of idealism as a whole and of the reverential attitude to Nature in particular. In one of his works he declared Plato, the founder of classical idealism, to be the father of every true academy (including the Moscow Theological Academy, of which Florensky was a graduate). Religiosity, innate in man's heart and articulated and guided by the wise men of all times and nations, cannot vanish, Father Pavel considered. But it can be suppressed and obscured by a godless civilization, especially in those sections of society which are swayed by false enlightenment and exaggerated notions about the potentialities of rationalism and science. Hence the treatment of Nature as a living being, as God's great creation, will be found above all among the common people. Nature's symbolism is more readily understood by ordinary people than by convinced rationalists. Florensky has a high opinion of the people's experience in interpreting the world: "However absurd this experience may seem, the pride of high-powered reflection must humble itself before it; science must impartially study the people's lore, which in its totality always marches ahead of science. This lore holds the key to many a riddle of the philosophy..." Needless to say, this applies to the Russian people too. The peasant and Nature live the same life, just as son and mother do, even though this life, owing to human sinfulness, involves a great deal of dirt and coarseness. Florensky draws attention to the loving care and poetic sensitiveness that imbue the folk "Medicine Books", "Herb Guides", and the like. To the peasant "all of Nature is animate, living", all its components are interlinked.

Here we must touch one aspect of the problem which Pavel Florensky, though conscious of it, did not discuss in detail. A captious critic might say that this praise of the people's attitude to Mother Nature was merely a survival of the heathen pantheism.

But let us not hurry with categorical judgements. At all times people in East and West have piously sought to

complement the teaching of the Church with what stirred their hearts, especially where Nature, a sphere so near and dear to popular spirit, was concerned.

In Russian art, man's loving, reverential attitude to God's world is strikingly embodied in the tradition about St. Fevronia of Murom. Part of the hagiographic treasury of the Church, it both illustrates and complements the profound teachings of Russia's religious thinkers. Handed down from generation to generation, the tradition lived and developed through the centuries until it attained, on the eve of our age its ultimate form in the opera "The Tale of the Invisible City of Kitezh and the Maiden Fevronia" by N. A. Rimsky-Korsakov, based on a libretto by V. Belsky.

Before we proceed to the opera, let us consider the history of the ancient tradition. The first literary version of *The Narrative About Sts. Petr and Fevronia* (of Murom) was produced by "the Lord's humble monk Iyerazm", in the 16th century. Iyerazm, whose secular name was Yermolai, belonged to the circle of writers grouped round Metropolitan Makary of Moscow, the hierarch who prepared the canonization of many Russian saints at the Church Councils of 1547-1549. Brother Iyerazm tells the story of the wise peasant girl Fevronia, who by God's will became the wife of Prince Petr of Murom. Despite various adversities and the calumnies of ill-wishers the alliance proved harmonious and lasting, so that the spouses concluded their earthly life at the same hour (by then monk and nun, at different cloisters).

The *Narrative* characterizes Fevronia's attitude to Nature in several episodes. In one we see the princely couple, expelled from Murom, camping for the night on the bank of the Oka. In preparing supper, their cook strips several trees to hang the kettles on. Princess Fevronia, roaming round the camp after the meal, comes across the trees and is filled with pity. She blesses the trees and says: "May you stand tall, with branches and leaves, tomorrow morning." This is exactly what happens.

Fevronia's special relation to Nature is also manifested in this amazing episode: Fevronia was in the habit of gathering the bread crumbs when getting up from the table. The boyards claimed that this made her look like a beggar. On one occasion Prince Petr, egged on by them, forced her to open her palm—it was fragrant with incense.

There can be no doubt that the 16th-century *Narrative* is a literary version of a much earlier tradition. Firstly, the plot of the *Narrative* is based on ancient Oka folklore (the latter consistently refers to the "foolish" wise girl as a native of the village of Laskovo near Solotcha, in the Ryazan area). Secondly, the church service for Sts. Petr and Fevronia existed as early as the 15th century, for some of the stichera and canons in the relevant manuscripts are attributed to Pakhomy Logofet. True, the full version of the service emerged in the 16th century, following the general canonization of Russian saints, but the shorter version, with a troparion for Petr and Fevronia, dates back to the late 15th century. Ancient manuscripts of the service contain elements that brother Iyerazm subsequently incorporated into the *Narrative* (e. g., the episode with the trees). Church services, especially the matins canon, not infrequently depend for their content on ancient folk traditions, while a reverse dependence is hardly probable. So if the service for Sts. Petr and Fevronia existed as early as the 15th century, the folk legend may be of even earlier date, traceable probably to the 14th century. Let us add that Prince Petr (David) of Murom, a son of Prince Georgy, is mentioned in the chronicles too. Under the year 1228, the chronicler records: "in the month of April, on Holy

Week, David of Murom deceased, professed and in the schema."

The fact that the tradition was given a fixed literary form in the 16th century did not prevent its further spread by word or mouth. Evidence of this are the many later and present-day folklore records. The heroes of the tradition, especially Fevronia, with her responsive heart, meekness, sense of justice and love of God's world, are near and dear to the people. The folklore versions have a certain anti-boyard note. The writer of the *Narrative* deliberately intensified it, so as to evoke the sympathetic interest of Tsar Ivan IV, to whom he presented his work. In the subsequent centuries the cult of Sts. Petr and Fevronia spread far beyond the Murom-Ryazan area. The service Rule of the Moscow Dormition Cathedral (compiled in about 1634) under June 25, the name-day of the pious Prince Petr and Princess Fevronia, the Murom miracle workers, gives precise directions for the office. Only very few Russian saints are honoured with a more solemn service in this Rule.

"The Tale of the Invisible City of Kitezh and the Maiden Fevronia", a masterpiece of musical drama, holds an important place in early 20th-century Russian art. It owes its merits both to the genius of the composer and the talent of the librettist, who, on the basis of old books, produced a skillfully archaized text. The idea of combining the two legends, that about the Murom miracle workers and about the city of Kitezh, proved most fruitful. The origins of the Kitezh legend (unlike those of the former one) are highly involved. It roots in the prehistoric era of Finno-Ugric Suzdal. Composer and librettist succeeded in producing an organic blend: their "Tale" is a paean to Holy Russia which flows broad and free from the people's heart.

The "Tale" expresses man's love of Nature with great force, an expressiveness stemming, in no small measure, from Rimsky-Korsakov's personality. He had admired the beauty of the surrounding world from his early age in Tikhvin. Later the great composer recalled that, as a child, he felt like worshipping even Nature's individual creations—the whole world seemed animate, open and understandable. Although his reminiscences and conversations with contemporaries not infrequently suggest that Rimsky-Korsakov was far removed from holding strictly Church views, his world-outlook can hardly be identified with ordinary pantheism. His attitude is revealed in "Sadko," an earlier opera of his, which has a scene featuring the appearance of St. Nicholas in the submarine world. Unfortunately, the composer was forced by the censors to substantially alter this episode. According to his original intention this scene, in which St. Nicholas pacifies the violent King of the Sea, was to signify the triumph of Christianity over paganism. Nature's unruly powers are not abolished, but an end is put to their blind play, they are made into instruments of the good, bringing people peace and prosperity rather than destruction and death. People themselves changed too. The insatiable adventure-seeker Sadko became conscious of his duty to the community. The whole of Veliki Novgorod (Novgorod the Great) is transformed—at the end we see it Christianized and praising God and St. Nicholas, its patron.

As well as being an accomplished craftsman, the creator of "Kitezh" knew the people's heart. He brought out the underlying idea of the folk tradition so powerfully that, in the case of Fevronia, one wonders which to marvel at more—this character's artistic perfection or its religious significance. We may say without fear of exaggeration that "Kitezh" is a match for the highest achievements of world art, not excluding Richard Wagner's "Parsifal."

In fact, Rimsky-Korsakov, who knew and valued Wagner's music, said without false modesty that "Fevronia is the Slavic Parsifal". True enough, there is a spiritual affinity between the heroes of the two mysteries; the bells of Kitezh and Montsalvage carry the same message, and there is a certain similarity in the treatment of Nature too.

The Fevronia of the opera is an ordinary peasant girl who lives in the pristine Murom forests as in God's natural temple, every day enjoying the "Sunday service." Close bonds of love and solicitude link her with the animals and birds, trees and flowers, earth and sun—with the whole world. Fevronia really possesses what St. Isaac of Syria called an "affectionate heart". The whole of Nature—an open book to her—loves and caresses the righteous girl, as shown in particular in the divine scene of the "dormition". The untaught Fevronia receives the good news with her pure heart, realizing that Christ has come not to separate but to join Heaven and earth. Here is her "confession of faith", expressed in an enthusiastic hymn (in which the composer masterfully uses the ancient *Znamenny* chant):

Eternal glory to you, radiant heavens,
Wondrous lofty throne of God the Lord!
Likewise glory to you, mother earth,
God's solid foundation.

Fevronia's attachment to "mother earth" is highly characteristic. The earth is not merely the provider, it is the healer of people's souls and bodies, and it is not a matter of indifference to it how its children fare. Their sins make it grieve and anger it. Only ample tears of repentance can lave and convince the earth, Fevronia says to an inveterate sinner. Only when a new, clean field has been created, will it be possible to "sow the new seeds with prayers", i. e., lay the groundwork for the really new, enlightened life. Then

The world will be decked out with beauty.

The earth will blossom like a wonderful garden.

The earth in "Kitezh" also appears as the people's ally in the struggle against enemies. Without going into the heroic and ethical aspects of the mystery, we might mention the 2nd scene of the 3rd act as an example. To the Tartar chieftains, the site of the former city of Kitezh is a wasteland,

...just a growth of scrubby firs
and young birches coming up.

But they are gravely mistaken. Soon they have occasion to see how "formidable" the "Russian God" is to the impious. The union of Heaven and earth is a theme that runs through the whole of the mystery. Moreover, as an early enthusiast of "Kitezh" pointed out, here the earth is not raised up to Heaven, but Heaven itself is brought down to the earth. The precepts of misconceived asceticism, such as aloofness from earthly concerns and joys, from work to maintain and improve life on earth, are rejected. The depressing contrast between the dazzling light of heavenly bliss and the black cloud of sin enveloping the earth does not exist in the opera.

In Fevronia, love of God, admiration for the beauty of His world and solidarity with it go hand in hand with love of man—the son of the earth and God's image. Compassion with her fellow humans makes her love the most unfortunate ones most tenderly. "Every soul reflects the Lord's grace"—guided by this principle, Fevronia heals people's wounds with the power of her love, humbly overlooks offences, and reminds her fellow humans of the infinite mercy of God, Who forgives every sincere penitent.

This active love for man and world fully corresponds with the ideal of the Orthodox Russian people. Of course, the need for such love was expressed by the great religious

philosophers too. However, the inevitable abstractness and schematism of philosophical systems tend to complicate their understanding and limit the circle of those capable of assimilating them. There is also the danger that, given a narrow conception of charity, nature may be excluded from its scope (on the pretext that it must serve man), and so may be a large part of humanity categorized as "aliens", "people of other creeds" or "enemies." In Rimsky-Korsakov's "Kitezh" the concept of charity is free of any ambiguity (to make things perfectly clear the deformed and ostentatious charity of the "better men" is shown). The thoroughly concrete dramatic narrative—underpinned by the fabulously beautiful music, based on ancient Russian singing—unfolds against the background of the severe historical trials that fell to this country's lot. This cannot fail to fascinate the listener. He is enchanted, he is carried away. The wise Fevronia is presented as one of the seven saints who are popularly held to be the backbone of Holy Russia.

The spectacular finale transports the audience to the "invisible city" of Kitezh, which is endowed with features of the new, heavenly Jerusalem. The magnificent mystery achieves its climax. Fevronia appears now not only in the radiance of eternity but as the apotheosis of moral perfection. She is surrounded by the people of Kitezh, who have attained piety through the sufferings endured. The doors of the Dormition Cathedral open, "revealing an unspeakable light", and Fevronia's beloved bridegroom is ready to lead her to the altar.... But her thoughts linger in her home country, where the abominable sinner roams homeless—wretched, mad and unrepentant.... The glamour of the stage miracles, the fairy-tale flowers, birds and precious stones of the finale are there only to underscore the basic idea: human society can only be transformed given a transfiguration of Nature.

The people of Kitezh praise Fevronia in these significant words:

You are girt by a radiant rainbow,
And adorned by heavenly stars,
Wings of quiet joy behind your shoulders,
The wreath of martyrdom on your brow...

Images of this kind can easily be found in Orthodox Russian iconography. Thus this modern masterpiece of

musical drama links up with the ancient Tradition of the Church and the thousand-year-old aspirations of the Russian people.

Even a brief survey of the views on Nature held in this country at different times shows that the treatment of Nature as a primordial adversary who must be fought, subjected, enslaved and robbed is by no means characteristic of Russia's centuries-old culture. On the contrary, what we find in Russia's first Christian thinkers and its great religious philosophers, as well as in its finest artists and writers, is admiration for the beauty of God's world, this manifestation of the Creator's wisdom and goodness, and a striving to bring nearer the future transfiguration of the earth. At times the restoration of the God-bequeathed harmonious relation with Nature is presented as an object of wishful thinking. Dostoevsky's "dream of a ridiculous man" is a case in point. But more often it is seen as attainable, even if this involves a great deal of consistent moral and spiritual work.

We have discovered considerable similarities between the achievements of Russian culture and those of Western Christian civilization, especially in regard of the Middle Ages. The subsequent neglect of the Biblical Christian traditions, in particular of man's moral responsibility for Nature, which ultimately led to an ecological crisis, initially did not affect Russian culture. For a long time it preserved the ancestral attitude to Nature. The correctness of the conclusions and warnings on these matters of 19th- and 20th-century Russian thinkers has, in the last few decades, been recognized in the West too.

Concern about the present condition of Nature and an awareness of the calamities threatening humanity lead to a consolidation of efforts and a new rapprochement between East and West in the endeavour to recover the lost harmony. We can draw satisfaction in the fact that Christian forces which have yet to overcome their confessional divisions are achieving solidarity in the fight against the spiritual and ecological crisis. There can be no doubt that successful cooperation in the sphere of ecology, practical peacemaking, the struggle against starvation in poor countries and the solution of raw-material problems is bound increasingly to counteract confrontation on matters affecting humanity's global interests and the prospects for its survival on Earth.

I. SAMSONOV

ORTHODOX SISTER CHURCHES

Russian Orthodox Mission in North America

For the 200th Anniversary of Its Foundation

Dissemination of the Orthodox faith in North America is one of the most interesting and important pages in the thousand-year history of the Russian Church. This apostolic feat has always entailed great difficulties arising from cultural, psychological, social and political circumstances. But despite all obstacles the Russian Orthodox Mission's fine fruit of salutary sowing on this Continent will celebrate its 200th anniversary in four years' time.

That which had started as satisfaction of the spiritual needs of people employed by the Russo-American Company and as missionary activity among Aleutians and Alaska Indians led to a momentous meeting of Russia's spiritual legacy with the West, with its religious culture and civilization under the peculiar conditions of the New World. This view on the development of the Orthodox Mission on the American land was held by the greatest Russian missionary, enlightener of Aleutians, America's Apostle, Metropolitan Innokenty Veniaminov, of Moscow and Kolomna.

At the present time about two million members of the Orthodox Church live in North America (though sometimes more high but less realistic figures are given); they are divided into eighteen jurisdictions of different nationalities which are subordinate to ecclesiastical authorities in foreign countries or which regard themselves self-governing communities as long as appropriate political changes do not occur in their respective countries. For example, the Greek Orthodox Archdiocese of North and South America—the most numerous jurisdiction on the American Continent—is subordinate to the Ecumenical Patriarch of Constantinople in Turkey. The Antiochian Orthodox Christian Archdiocese of North America is subordinate to the Patriarch of Antioch in Syria. The Romanian Diocese in the USA is subordinate to the Patriarch of All Romania, but there is also Romanian Episcopate of America which does not recognize the ecclesiastical authorities in Bucharest. The Russian Orthodox Church Outside Russia with the administration in New York does not recognize the canonicity of the Moscow Patriarchate and regards itself an independent part of the Russian Church. A number of other church formations have appeared as a result of political cataclysms of our time. In 1970 the Moscow Patriarchate officially recognized the independence

and self-government, that is the autocephalous status, of the former Russian missionary diocese which had existed in America since the close of the 18th century.

Today the Universal Orthodox Church unites 125 million believers and consists of the following Local Autocephalous Churches: Constantinople, Alexandrian, Antiochian, Jerusalem, Moscow, Georgian, Serbian, Romanian and Bulgarian Patriarchates; Archbishoprics of Cyprus and of Greece; Polish, Czechoslovak and now American Metropolies. The Patriarch of Constantinople has borne the title of the Ecumenical Patriarch since the time when Tsargrad was the main centre of the Christian world, and the primacy of honour, since the time of the break with Rome in the 11th century.

* * *

The Aleutian Island and Alaska were discovered by Bering and Chirikov, captains of the Russian Empire's fleet, in 1741. Russian fur-seal hunters came to these parts in their footsteps.

In 1784, Grigory Shelikhov, founder of the famous Russo-American Company, landed on the island of Kodiak (at the southern shore of Alaska in the Alaska Bay).

Shelikhov's interests were not reduced to commerce and fur-seal hunting: he became an ardent champion of disseminating Christianity among the aborigines of the newly discovered lands. He built a church on Kodiak, founded a school there and personally baptized many Aleutians. Later Shelikhov and his partner Ivan Golikov applied to Empress Catherine II and the Most Holy Governing Synod with a request about sending missionaries. Their request was granted and the Mission of eight monks headed by Archimandrite Ioasaf Bolotov arrived on the Kodiak Island on September 24, 1794.¹

The Mission comprised volunteer-monks from the two universally-known monasteries situated in the North-West of Russia where geographical conditions to some extent resembled those of Alaska. Six missionaries came from the Valaam Monastery and two—from the Konevets Monastery (situated on the Island of Konevets in the Ladoga Lake). Four missionaries were in holy orders (Archimandrite Ioasaf, Hieromonks Yuvenaly, Afanasy and Makary). Nektary



St. Herman of Alaska

and Stefan were hierodeacons, Herman and Ioasaf—plain monks. Archimandrite Ioasaf (1761-1799), who headed the Mission, came from a priest's family. Prior to entering the Valaam Monastery he received theological education at the Tver and Yaroslav Seminaries. Hieromonk Yuvenaly was a mining engineer and Hierodeacon Stefan—an army officer before they took monastic vows at the Valaam Monastery.

In the course of the first two years the missionaries baptized about 12,000 aborigines and built several chapels. But this initial success of the Mission was clouded by the martyrdom of one of its hieromonks: in 1795 aborigines killed Father Yuvenaly after he had convinced inhabitants of a village on the Continent to send their children to the Mission's school on the Island of Kodiak. At first they consented and Father Yuvenaly with a group of children started for the sea-shore. But the villagers who changed their mind caught and killed him.

The Holy Synod decided to found a Missionary Episcopal See on the Aleutian Islands and Alaska, Archimandrite Ioasaf was summoned to Russia and consecrated Bishop of Kodiak on April 10, 1799, in Irkutsk. However, he was not destined to reach his See. *Phoenix*, a ship of the Russo-American Company, couldn't weather a storm and sank near the Island of Unalaska in May of the same year.

Hieromonk Makary and Hierodeacon Stefan, who accompanied him, as well as seventy other passengers, perished in the sea.

In the course of the next forty years a new bishop was not appointed to this See. Hieromonk Afanasy, Hierodeacon Nektary and monk Herman, who came here together with Archimandrite Ioasaf, proceeded with their missionary work. St. Herman by his example of holiness and spirituality sanctified the entire 200-year history of the development and consolidation of Orthodoxy in this part of the world.

Like his contemporary St. Serafim of Sarov with whom he had so much in common, St. Herman of Alaska (1757-1837) was born in a modest merchant family in a small town near Moscow. From his early youth he yearned to serve God. When he was sixteen years of age he entered the metochion of the Holy Trinity-St. Sergy Hermitage on the shores of the Gulf of Finland. In search of a more quiet and solitary place he moved to the Valaam Monastery and joined there the Alaska Mission of Archimandrite Ioasaf. He was an unassuming, humble and well-read person. God granted him a remarkable gift of eloquence.

Aleutian Indians treated Father Herman as a saint when he was still alive. He lived in a wretched hut, wore a cassock made of deer-skin and slept on a bench putting stones under his head instead of a pillow. On one occasion, a tradition has it, Father Herman prevented an inundation by praying in front of the icon which he placed on the sea-shore thus designating the boundary which water would not overflow. People say that in the same manner he obstructed the flames of a forest fire. But he won love and respect of native people, mainly because he interceded for them before the authorities and protected them from exploitation on the part of fur-dealers.

We owe our information about Father Herman largely to Simeon Yanovsky, one of the functionaries in the Administration of Russian colonies in North America, a highly educated, brilliant naval officer. (Yanovsky experienced such a strong influence of Staretz Herman that he ended his life as a monk, and Yanovsky's son whom Father Herman nursed in his lap subsequently became a hieromonk.) Pleading in favour of the aborigines Father Herman wrote to Yanovsky: "An unworthy servant of these poor people, I tearfully intreat you of this mercy: be our father and patron. I would not like to pronounce any fine speeches but from the bottom of my heart I implore you to wipe off tears from the eyes of these defenseless orphans, to deliver these sufferers from their oppressors and demonstrate to them what it means to be benevolent."

On another occasion when Father Herman had a talk with a group of naval officers they sought to convince him of their love of God. "Is it possible not to love Him?" they enquired. To these words he replied: "I, a miserable sinner, have tried to love God for the last forty years and yet I cannot say that I love Him as much as I must. Love of God means thinking of Him all the time, serving Him day and

night and accomplishing His will. Do you love Him like this, gentlemen? Do you often pray to Him, do you always accomplish His will?"

However, not all representatives of the Administration and merchants were as noble and pious as Yanovsky and Shelikhov. Baranov, who succeeded Yanovsky, and his deputies showed no concern for missionary work. As a matter of fact, the interference of the missionaries, and particularly of Father Herman, in the ruthless exploitation of the aborigines exasperated them in the highest degree. Despite all this Father Herman continued teaching native people in the missionary school, set up an orphanage and took care of the sick.

For some time Father Herman was the Administrator of the Mission, owing to his humility he always denied holy orders and remained a plain monk. He spent his last years on a small island of Yelovy, situated close to Kodiak and known as "new Valaam", where he led a solitary life of semi-hermit. To our days Father Herman is remembered with veneration. In August 1970 he was canonized as St. Herman of Alaska becoming the first American Saint in the Orthodox calendar.

Church festivities of canonization acquired a special significance as the first important step taken by the Orthodox Church in America after it had obtained autocephaly. The Archbishop Pavel of Karelia and All Finland,² himself a former monk of the Valaam Monastery (now deceased), took part in the celebrations of the Island of Kodiak as a guest of honour and concelebrant of the late Metropolitan of All America and Canada Ireney († 1977), First American Bishop.

* * *

A new stage in the development of missionary work on the Aleutian Islands and Alaska began in 1824 when Ioann Veniaminov, a young priest who had been born in the Irkutsk Gubernia and graduated from the Irkutsk Theological Seminary, came to the Island of Unalaska. He spent ten years on it, lived among the Aleutians and, after learning their language, translated into it the Divine Liturgy, Catechisms and the Gospel According to St. Matthew. His linguistic, anthropological, ethnographical, geographical and meteorological works were highly appreciated by Russian and foreign academies and scholars.³ He was also well versed in handicrafts, built a church with his own hands and baptized the entire population of the island. After the ten years of painstaking work on Unalaska and the adjacent islands Father Ioann Veniaminov moved to Sitka where he continued his missionary activity among local Indian tribes. In 1839 he went to St. Petersburg in order to prepare his works on the Aleutian language for publication. While Father Ioann stayed in St. Petersburg he received a sad message from Irkutsk, informing him about the death of his wife.

The Church authorities highly appraised Father Ioann's missionary work and nominated him Bishop of Kamchatka, the Kuriles and the Aleutian Islands.



St. Innokenty, Metropolitan of Moscow

After taking monastic vows he assumed the name of Innokenty in honour of the Siberia's apostle of the 18th century. Bishop Innokenty returned to Sitka and from there developed his missionary activity to embrace the shores of Asia and North America. In Sitka he opened a seminary, several schools and an orphanage; the St. Michael the Archangel Cathedral was also built during his stay in the town (1848).

Since his missionary work spread to the indigenous population of the Russian Far East Bishop Innokenty was forced to divide his time between Alaska and the Asian Continent and transfer his See first to Irkutsk and then to Blagoveshchensk.

Sitka now was the See of the vicar-bishop, occupied by Bishop Petr (1859-1867) and Bishop Pavel (1867-1870).

In 1868 Archbishop Innokenty received the most honourable place in the Russian Church—he became the Metropolitan of Moscow, a successor of the famous Filaret Drozdov, the great archpastor of the Russian

church, a theologian and Pushkin's interlocutor. During this period of his activity Metropolitan Innokenty devoted much time to his favourite creation—Russia's Imperial Missionary Society—of which he was President. Metropolitan Innokenty died on March 31, 1879, on Holy Saturday, and was buried in the Trinity-St. Sergy Lavra next to Metropolitan Filaret. In 1979 the Russian Orthodox Church canonized Metropolitan Innokenty. An active part in preparing his canonization was played by the Orthodox Church in America.⁴

In 1867 Russia sold Alaska to the United States. The two countries signed an agreement under which America recognized the property and rights of the Russian Orthodox Church on the territory of Alaska.⁵

Here is a prophetic passage from the letter which St. Innokenty, at that time Archbishop of Kamchatka, wrote to Count D. Tolstoi, Chief Procurator of the Holy Synod, concerning the sale of Alaska: "A rumour from Moscow has reached me that I am supposed to have informed some unknown person about my displeasure at the sale of our American colonies to the USA; this is absolutely untrue: on the contrary, I regard this circumstance as one of the roads of Providence by which our Orthodoxy can penetrate into the United States where at the present time serious attention is being paid to it. If somebody asked my opinion on this subject my answer would be: a) the American vicarage should not be closed down even if the number of churches and Missions there was reduced by half, that is to five; b) the residence of the vicar should be transferred from Novoarkhangelsk to San Francisco where climatic conditions are incomparably better and from where communication with churches is as convenient as from Sitka, if not better; c) this vicarage should be placed under the jurisdiction of the bishop of St. Petersburg or some other Baltic Diocese because after all colonies are handed over to the American Government communication between Russia and the colonies must cease altogether and in that case the only way for the Kamchatka Diocesan authorities to communicate with the colonies will be via St. Petersburg which is quite unnatural; d) the vicar and all the clergy of Novoarkhangelsk, except one reader, should be returned to Russia; a new vicar and his retinue should be appointed from among people who know English; e) the Bishop must have the right to recruit new members of his suite and replace old ones as well as the right to ordain celebrants to our churches from among American subjects who will adopt Orthodoxy with all its institutions and traditions; f) the vicar bishop and all clergymen of the Orthodox Church in America should be allowed to conduct the Liturgy and other church services in English: for this purpose, naturally, service books must be translated into English; g) in the schools which will be opened in San Francisco and other places for training people to become missionaries and clergymen subjects should be taught in English and not in Russian which, sooner or later, will be substituted with the latter..."⁶

In 1870, on the suggestion of Metropolitan Innokenty, the Holy Synod instituted a separate diocese on the American territory of the former Kamchatka Diocese. Bishop Ioann (Mitropolsky), assistant inspector of the Moscow Theological Seminary who did not know English but spoke French and German, was appointed Bishop of Alaska and the Aleutian Islands and administered the See for six years.

Such is the end of the initial period in the history of the Orthodox Church in America. As a matter of fact, the first steps in the activity of Russian missionaries among the aborigines of Alaska and the Aleutian Islands represented merely the most eastward branch of immense missionary work conducted by the Russian Orthodox Church among various indigenous tribes which lived in the newly developing regions of Siberia and the Far East. However, the organized and separate Orthodox Church structure was brought to the threshold of the New World and took firm root there after the separation of Alaska from the Russian Empire.

* * *

The first three Orthodox parishes in the United States proper (a Greek parish in New Orleans and two Russian parishes in San Francisco and New York) appeared at the close of the 1860th almost simultaneously and independently of one another. Actually, these parishes were "international". The Church Council of the Greek parish in New Orleans comprised Slavs and Syrians although the minutes of the sittings were taken in English.⁷ There were many Serbians and Greeks in the Russian parishes of San Francisco and New York supported by Russian consulates.

These churches satisfied spiritual requirements of people belonging to various Orthodox nations who found themselves in the New World. Among them were members of the diplomatic corps and runaway sailors, rich Mediterranean merchants and penniless adventurers. The church for them was not just a house of prayer but also a place where they could meet their countrymen, speak about their homeland or make enquiries about a job. These Orthodox churches, especially the one in New York, attracted great attention of the American press and society. Most of the people regarded Orthodoxy as a sort of curiosity, as something oriental and exotic. Despite all the efforts made by Father Nicholas Biering, Rector of the New York church, a Roman Catholic converted into Orthodoxy who, prior to his conversion, was Professor of Canonical Law at the Roman Catholic Seminary in Baltimore, the religious life of his parish was very confined.

Between 1870 and 1880 only 55 children were baptized, 12 couples wedded, 14 burial-services conducted and only four people adopted Orthodox faith, the two of these newly-converted Orthodox Christians being the wife and the daughter of Father Nicholas himself.⁸

The Orthodox Church was not yet ready to accept the challenge of the West, especially under the conditions

and circumstances obtaining in the New World.

In 1872 Bishop Ioann unofficially transferred his See from Sitka on Alaska to San Francisco using the parish church that had existed there since 1868 as his cathedral. When he was succeeded by Bishop Nestor (1879-1882) the authorities of the Russian Orthodox Church officially sanctioned the transference of the Episcopal See to San Francisco and thereby recognized opportunities opening up in the United States before Orthodoxy.

The real growth of the Diocese in the United States is connected with a mass-scale return of the Uniates to Orthodoxy and the increasing number of Greek, Syrian and Slav immigrants. Towards the end of the 19th century a great many immigrants from the Carpathian Region and Galicia in the Austro-Hungarian Empire arrived in America. They settled around industrial centres of eastern states, particularly in the mining districts of Pennsylvania. Under pressure from Polish and Austrian authorities their ancestors were forced to recognize the supremacy of the Pope. As a result of the Unions concluded in Brest (1597), in Uzhgorod (1646) and in Mukachevo (1664), over ten million people found themselves in the bosom of the Roman Catholic Church though they retained their Orthodox rites including married clergymen.

A large Uniate colony settled in Minneapolis (Minnesota). They organized a parish and invited a priest from their homeland—Father Alexy Tovt. But the local Roman Catholic Archbishop John Ireland (an Irishman not only by name but by origin too) had a poor knowledge of church affairs and ethnic problems of Eastern Europe. He refused to give the Uniates from Galicia and Carpathian Russ permission to have their own parish and suggested that they join the neighbouring Polish parish of regular Latin rite; moreover he did not recognize Father Alexy as a legitimate priest on the grounds that the latter was married although by that time his wife had already died. This made Father Alexy Tovt and his parishioners apply to the Russian Orthodox Bishop Vladimir in San Francisco with a request to be admitted to the Russian Orthodox Church. In 1891 the pastor and 361 of his flock were reunited with the Orthodox Church. This event paved the way for a mass-scale conversion of Uniates to Orthodoxy. In the decades that followed over 225,000 Carpathian-Russian and Galician Uniates became Orthodox.⁹

It should be emphasized that non-recognition by the Roman Catholic Bishop of Father Alexy Tovt as a priest on account of his married state was by no means the only reason for the return to Orthodoxy of these former subjects of Austria-Hungary. Many of them have experienced the oppression of the Roman Catholic state and regarded Moscow as a symbol of their ancestors' Orthodox faith.

* * *

From the end of the 19th century the influx of immigrants from the Russian Empire increased consi-

derably. These immigrants can be subdivided into three categories: peasants from the poor western regions of Russia who dreamed to earn money in America, return home and establish their own farms; persons of conscription age who abandoned Russia illegally so as to avoid service in the army; finally, people who directly or indirectly were connected with Russia's revolutionary movement and left their country in order to avoid undesirable consequences. The latter category grew in number after the political disturbances of 1905 in Russia.

The Church showed concern for immigrants from Austria-Hungary and Russia the overwhelming majority of whom were poor, uneducated people absolutely unadapted to American life. Fraternities, sisterhoods, associations for mutual help ("relief" organizations), courses for preparing to life in America and newspapers published in Russian appeared with the help of church leaders. For example, the Russian Association of Mutual Aid Societies with headquarters in New York and *Svet* (Light), a newspaper published in Pennsylvania, exist to this day.¹⁰

It should be noted that the great number of Rusines (Carpathian Russes, Ugro-Russes, Galicians) and Russians as well as conversion of Uniates to Orthodoxy diverted the Diocesan Administration from paying more attention to non-Russian Orthodox community and generally to wide-reaching missionary tasks outlined by St. Innokenty. A conception of "American Russ" closely bound up with Russia in spiritual and cultural respect began to take root and grow in the minds and hearts of Russian church leaders. This development was in no small degree promoted by an active Ukrainization among the Rusines started at the beginning of the century and conducted by Uniate Bishop Orest Ortynsky, newly appointed by Vatican, and his officials in order to stop conversion of Uniates to Russian Orthodoxy.¹¹

And yet the Russian Church, which had brought Orthodoxy to North America and created the Missionary Diocese there, did exercise canonic authority, if not always practically then at least symbolically, among all Orthodox immigrants of various national and ethnic origin. Orthodox bishops in North America were appointed and approved only by the Holy Synod in St. Petersburg. Besides that the Diocese received annual financial subsidies from the Russian government.

From 1898 to 1907 the American Diocese was headed by Bishop (in 1905 he became Archbishop) Tikhon who was to become the Patriarch of Moscow, the First Bishop of all Russian Orthodox Church. During his administration, in 1900, the Holy Synod renamed the Aleutian and Alaska Diocese into the Aleutian and North-American Diocese. By adopting this decision the Holy Synod recognized the fact of the spread of Orthodoxy throughout the American Continent.

In Archbishop Tikhon's time the See of the Diocesan Bishop was transferred from San Francisco to New York (1903) where a new cathedral was built dedica-

ted to St. Nicholas. The first Theological Seminary for training Orthodox priests in America opened in Minneapolis in 1905. In 1913 it was transferred to Tenafly (New Jersey), and in 1923 closed down owing to lack of means.¹²

In February 1907 the All-America Church Council met in Mayfield, the state of Pennsylvania. In his message on the occasion of convening the Council Archbishop Tikhon emphasized the necessity to produce means for material independence of the Diocese as a real step towards enervating and extending the activity of the Orthodox Church on the American Continent.¹³ These considerations of the future Patriarch of Moscow determined the road for a further development of the given Local Church. A year earlier, in 1906, in his message to the Pre-Council Conference of the Russian Church, Archbishop Tikhon recommended giving wider autonomy and even autocephaly to the American Mission and explained his suggestion by the multi-national character of the Diocese.¹⁴

In 1916 the Pre-Council Conference received a similar recommendation from Archbishop Yevdokim, who at that time administered the American Diocese. Nevertheless, owing to imminent political and historical collisions, the dream cherished by Archbishop Tikhon and his successor was destined to come true only more than fifty years later.

NOTES

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3. *Puteshestviya i issledovaniya leitenanta Lavrentiya Zagorskina v russkoi Amerike v 1824-1844 gg.* (Travels and Studies of Lieutenant Lavrenty Zagoskin in Russian America in 1824-1844), Moscow, 1956, p. 422. See also: Dmitry Grigorieff. "Metropolitan Innokenty The Prophetic Missionary (1797-1879)." *St. Vladimir's Theological Quarterly*, 1977, Vol. 21, No. 1. For a more detailed description of Metropolitan Innokenty's life see: Barsukov, I. *Innokenty, Mitropolit Moskovskii i Kolomenskii po yego sochineniyam, pismam i rasskazam sovremennikov* (Metropolitan Innokenty of Moscow and Kolomna According to His Works, Letters and Stories of His Contemporaries. 1883.

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13. Chepelev, I. "American Councils." In: *The Russian Orthodox Calendar*. New York, 1955, p. 155.

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(To be continued)

Orthodox Mission in Korea Marks Its 90th Anniversary

For many years already the Orthodox preachers, labouring in faraway Korea have been carrying out Christ's commandment: *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28.19).

Christian missionaries began visiting Korea in the 14th century, but it was not until the early 20th century that Holy Orthodoxy actually reached that land. The first to bring it to the country of the morning freshness were Russian missionary clerics headed by Archimandrite (later Bishop of Elizavetgrad) Khrisanf Shchetkovsky († 1906) whom Orthodox Koreans revere as their apostle, prayerfully remembering him at each Divine Liturgy.

Archimandrite Khrisanf was born into the family of a deacon in 1869. In 1899, when he was a hieromonk, he graduated from the Kazan Theological Academy with a scholarly degree of Doctor of Theology and that same year was appointed head of the Orthodox Mission in Korea and elevated to the dignity of archimandrite. In 1897, to meet

spiritual needs of Russians in Korea, the Holy Synod formed a Missionary Department there. But owing to a complex political situation Father Khrisanf's predecessors were not admitted into the territory of Korea.

Father Khrisanf arrived in Seoul in January 1900, accompanied by psalm reader Iona Levchenko. Hierodeacon Nikolai (Alekseyev) had arrived there in the summer of 1899 and also waited for a long time for permission to enter the country. He brought along religious books, vestments and church utensils. The missionaries who arrived in Seoul immediately encountered numerous difficulties. At first a church was arranged in the house of the Russian consul, because there was no church in the city. On February 17, 1900, this temporary church was consecrated by Father Khrisanf, who celebrated the first Divine Liturgy on Korean soil.

Father Khrisanf began his pastoral activity with his compatriots: the spiritual life of 30 Russian people, who lived far away from their own country and the Church, was in a state of neglect. At the same time Archimandrite Khrisanf devoted special attention to problems of the

The article is based on materials published in the foreign press.

indigenous population. He endeavoured to know them better, to learn more about their national character and mentality and drew on his observations, preaching the Gospel. Father Khrisanf's home began to be frequented by Koreans who showed interest in Orthodoxy. With the help of the Koreans, who knew Russian, he set about translating liturgical books into Korean. The specifics of the Korean language made things particularly difficult. However, definite progress was made when Father Khrisanf ordered in Peking liturgical books which had been translated into Chinese. But after the 1900 Boxer Rising, when the Orthodox Missionary Centre was damaged and all books were destroyed, the Peking Mission requested that its books be returned back. For this reason the first attempt at translating Orthodox divine service into Korean remained uncompleted. But Father Khrisanf was not discouraged by this failure; he directed his missionary efforts and activity to other undertakings.

His next step was the opening of a school for Korean children. Profoundly convinced that charity is a missionary's best ally, Father Khrisanf believed that teaching people to read and write provided opportunities for opening their hearts to Orthodoxy. In October 1900, the school began to function on rented premises, but eventually it moved into a building erected on the territory of the Mission. All expenses involved in the running of the school were covered by Father Khrisanf personally. Later, the Holy Synod allocated special allowances for the needs of the school. It functioned for four years and was attended by 12 children. The school curriculum met all the requirements of the then Ministry of Education of Korea and included the Russian language as an additional subject. In 1904, it had to be closed down because of the beginning of the Russo-Japanese War.

The first Orthodox church was erected in Seoul through the efforts of Father Khrisanf. As early as 1898, the Mission acquired a plot of land not far from the centre of the city. Work was started in 1901, and in 1902 the Mission's territory was built up completely. There was a house for missionaries, for an interpreter, a school building with rooms for teachers, a watchman's outbuilding and a wood-store. The grounds were fenced by a brick wall. A year later the construction of the church was completed; bells for it were cast in Moscow. On April 17, 1903, the church was solemnly consecrated in honour of St. Nicholas the Miracle-Worker. The first Orthodox community in Seoul thus began to live a full-blooded ecclesiastical life. Soon afterwards, the first ten men and four women were baptized.

The Russo-Japanese War ruined almost all the work accomplished by the Mission. Korea was subjected to Japanese occupation, and the Russian citizens were ordered to leave the country immediately. With great heart's anguish Archimandrite Khrisanf parted with his flock. On February 2, 1904, he left for Russia together with his loyal associates. The Mission's property was inventoried and entrusted to the French embassy. At its very inception the Korean Church found herself on the brink of ruin.

Severe trials were in store for Orthodox Koreans and the rest of the Korean people for that matter. After the civil war the country became split into two camps. But even in such conditions the candle of faith lit up by Archimandrite Khrisanf did not go out: a small Orthodox community continued to exist in Seoul which was spiritually led by Father Boris Mun for 21 years.

At present the Korean Orthodox Mission is under jurisdiction of the Patriarchate of Constantinople, under the omophorion of Metropolitan Dionisy of New Zealand. In 1976, Greek Archimandrite Sotirios (Trambas) arrived

in Seoul. This marked the beginning of the heyday of Orthodoxy in Korea which continues to this day. Father Sotirios's labours are shared by priests from Greece and America. Orthodox Koreans (five priests and one deacon) serve in various parts of the country. Today, apart from the newly restored St. Nicholas Cathedral in Seoul, and the Orthodox Missionary Centre, Orthodox churches function in Pusan, Inchon and Chonju. The first Korean convent dedicated to the Transfiguration of the Lord has been recently founded 60 kilometres from Seoul, in a community consisting only of four Greek nuns so far.

One of the principal achievements of the Mission is the possibility for Orthodox people to pray and conduct divine services in their native tongue, which largely accounts for the success of the missionaries' labours. The last few years have seen the appearance in Korean translation of the Divine Liturgy, the Holy Scripture, the order of the Sacraments, services to saints, theological studies. The Mission engages in a large-scale publishing activity so as to bring the Orthodox spiritual legacy to Korean worshippers. Altogether, 60 various books have come off the press, including the Holy Scripture, Catechism, Prayer-Books, manuals on dogmatics and history of the Church.

In 1982, a theological school was opened to train clerics and church servers. Graduates of the first course, which lasts for two academic years, teach at elementary and secondary catechistic schools. Graduates of the second course, lasting four academic years, are appointed preachers, teach at high catechistic schools, work in Orthodox youth unions and scientific associations. Students of the theological school are taught all the theological disciplines: the ancient Greek language and Byzantine singing. Those who successfully complete their studies at the school are sent to Greece for a term of advanced training.

The Mission regularly organizes theological seminars. One such seminar was held from January to April 1990. During this time a course of lectures on problems of Christian life was read, and daily theoretical and practical classes were held.

Seminar participants included many young people. After its completion 16 more Koreans received baptism. Missionaries often preach at educational establishments and among the working youth. The fact that during the last Olympiad in Seoul an Orthodox chapel was built, the central stadium testifies to the popularity of Orthodoxy in Korea.

The Mission also organizes catechistic talks with those who come to churches. Parents may attend classes together with their children. Recently the Missionary Centre has played host to 24 children from Chonju parish. For three days they studied church singing and reading while boys attended in the sanctuary.

The Mission has instituted its social protection foundation which helps needy families and students. Its funds are used also to open kindergartens and crèches. Many former students of the Orthodox Mission in Korea have founded new communities in Japan, the Philippines, Hong Kong and Singapore.

In April 1990, the Synod of the Constantinople Patriarchate passed a decision on the establishment in Athens of a Missionary Institute of the Far East and the formation of the Synodal Committee on Missionary Work. The Institute's headquarters is to be in Seoul. Thus, the decision of the Synod of the Constantinople Patriarchate testifies to a high appraisal of the activity of the Korean Orthodox Mission. In the year of the Mission's 90th anniversary a new page is opened in its life.

WCC World Convocation on Justice, Peace and the Integrity of Creation

Seoul (South Korea), 1990

From March 5 to 13, 1990, representatives of many Christian churches and movements from Asia, Africa, Middle East, Europe, the Caribbean and Pacific regions, from Latin America and North America came together to Seoul, South Korea, to think together over their joint response to the threats of injustice, violence and destruction of the environment. About 1000 people took part in the Convocation, 400 had the right to vote.

The delegation of the Russian Orthodox Church was headed by Chairman of the Department for External Church Relations, Archbishop Kirill of Smolensk and Kaliningrad, and included: Archbishop Sergy of Solnechnogorsk, ROC's representative to the WCC in Geneva; protopresbyter Vitaly Borovoi, DECR Vice-Chairman and professor at the Moscow Theological Academy; Prof. J. Avvakumov, a lecturer at the Leningrad Theological Academy; A. Buevsky, DECR's Executive

Secretary; Mr. Boris Vik, deputy chief of the Information and Language Service Bureau of the DECR; and staff members of the DECR—A. Buzova, O. Ganaba, P. Gerasimov, S. Gordeyev, V. Makhnev, M. Nyelyubova, N. Chernykh.

The World Convocation on Justice, Peace, and the Integrity of Creation was to be a landmark in the process called forth by the Vancouver Assembly of the World Council of Churches in 1983. The churches should engage in the conciliar process of covenanting for justice, peace and the integrity of creation. As the WCC Central Committee declared in 1987, it should become a decisive step forward on the way to joint affirmations and actions on the urgent problems of human survival.

The results of this intensive work are presented in the documents adopted by the convocation and reproduced below.

MESSAGE

World Convocation on Justice, Peace and the Integrity of Creation Seoul, South Korea, March 1990

Now is the time to commit ourselves anew to God's covenant. The moment of history is unique. All life on earth is threatened by injustice, war and destruction of creation because we have turned away from God's covenant. Knowing of the opportunities that are offered to us, we ask for God's forgiveness. We witness many hopeful changes.

Now is the time to welcome and confirm the achievements in linking local and regional struggles for justice, peace and the integrity of creation. Our contexts and perceptions are different indeed. Yet we have to overcome our divisions. Among them we must encourage wider support of the churches for people's movements. There are no competitive efforts for justice, peace and the integrity of creation.

Now is the time to consolidate all struggles for justice, peace and the integrity of creation. We must free ourselves from bondage to power structures which blind us and make us accomplices in the destruction. Christians have to move out into the world to which Jesus came.

Now is the time to join the struggle of the Korean people for reunification.

Now is the time for the ecumenical movement to show a greater sense of responsibility, mutual commitment and solidarity in word and action. It is the promise of God's covenant for our time and our world to which we respond. Thus we affirm:

- that the exercise of power is accountable to God
- God's option for the poor
- the equal value of all races and people
- that male and female are created in the image of God
- that truth is at the foundation of a community of free people
- that the peace of Jesus Christ can be achieved
- the creation as beloved of God
- that the earth is the Lord's
- the dignity and commitment of the younger generation
- that human rights are given by God.

Now is the time for the ecumenical movement to articulate its vision of all people living on earth and caring for creation as a family where each member has the same right to wholeness of life. While this vision is spiritual in nature, it must be expressed in concrete action. On the basis of our spiritual experience here in Seoul we have committed ourselves to work for:

- a just economic order and for liberation from the bondage of the foreign debt;
- preserving the gift of the earth's atmosphere and for building a culture that can live in harmony with creation's integrity;
- the eradication of racism and discrimination on all levels for all people, and for the dismantling of patterns of behaviour that perpetuate the sin of racism.

Now is the time to recognize that there is a long process

still before us. We will take to our churches and our movements the affirmations and commitments we have made in Seoul, inviting others to join us. Together with them we struggle for the realization of our vision. We are accountable to one another and to God. We pray that we do not miss the *kairos* to which we have been led by God.

Affirmations on Justice, Peace and the Integrity of Creation

Introduction

In this world marked by injustice, violence and degradation of the environment we want to reaffirm God's covenant which is open to all and holds the promise of life in wholeness and right relationships. Responding to God's covenant we profess our faith in the Triune God Who is the very source of Communion.

Our response to the covenant today leads us to make the following affirmations on urgent issues where justice, peace and the integrity of creation are at stake. They represent firm convictions that have grown out of years of ecumenical dialogue and struggle. We make these affirmations as Christian people being aware that many people of living faiths and ideologies share these concerns with us and are guided by their understanding of justice, peace and the integrity of creation. We therefore seek dialogue and cooperation with them, guided by a vision of the new future which is necessary for the survival of our planet.

We can only make these affirmations as we acknowledge our shortcomings and failures and commit ourselves anew to the reality of God's reign. This means to resist in thought, word and action the powers of separation and destruction and to live in active solidarity with the suffering people.

AFFIRMATION I

We affirm that all exercise of power is accountable to God

The world belongs to God. Therefore, all forms of human power and exercise of authority should serve God's purposes in the world and are answerable to the people on whose behalf they are exercised. Those who wield power—economic, political, military, social, scientific, cultural, legal, religious—must be Stewards of God's justice and peace. In Christ, God's power is demonstrated in redemptive suffering humanity. This empowers people to proclaim the message of liberation, love and hope which offers new life, to resist injustice and to struggle against the powers of death.

Therefore we affirm that all forms of human power and authority are subject to God and accountable to people.

We will resist any exercise of power and authority which tries to monopolize power and so prohibit processes of transformation towards justice, peace and the integrity of creation.

We commit ourselves to support the constructive power of people's movements in their struggle for human dignity and liberation, as well as in achieving just and participatory forms of government and economic structures.

AFFIRMATION II

We affirm God's option for the poor

The poor are the exploited and oppressed. Their poverty is not accidental. It is very often a result of deliberate policies, of the constantly increasing accumulation of

wealth and power. The existence of poverty is a scandal and crime. It is blasphemy to say that it is the will of God. Jesus came that we might have life, and that we *might have it more abundantly* (Jn. 10.10). In his death and resurrection, Christ exposed and thereby conquered the powers that deny the poor their right to abundant life (Lk. 4.16-21). God shows a preferential option for the poor. The glory of God is reflected in the poor person fully alive (Archbishop Romero). In the cries of the poor we hear the challenging voice of God.

Those whom society treats as "the least" are described by Jesus as his sisters and brothers (Mt. 25.31-46). While we support the need for diaconical services and urgent response to emergencies, we recognize that in our time the needs of "the least" can only be met by fundamentally transforming the world economy through structural change. Charity and aid projects alone cannot meet the needs and protect the dignity of the world's poorest billion people of whom women and children are the majority. The solution to the debt crisis can only be found through a just, equitable world economic order and not in palliative measures like the re-scheduling of debts.

We will resist all forces, policies and institutions which create and perpetuate poverty or accept it as inevitable and ineradicable.

We commit ourselves to be allies of those organizations and efforts which are dedicated to achieving the eradication of exploitation and oppression.

AFFIRMATION III

We affirm the equal value of all races and peoples

In Jesus Christ, all people of whatever race, caste, or ethnic descent are reconciled to God and to each other. Racism as an ideology and discrimination as a practice are renunciations of the rich diversity of God's design for the world and violations of the dignity of human personality. All forms of racism—whether individual, collective or of a whole system—must be named sin and their theological justification—heresy.

We reject the perversion of the language of human and people's rights to assert so-called "group rights", an assertion which is divisive and seeks not to liberate but to preserve economic exploitation and political privilege by powerful minorities.

Remembering the Covenant of God we will resist the denial of the rights of human beings who are members of exploited and oppressed racial, ethnic, caste or indigenous groups. We will resist attempts by dominant cultures and groups to deprive them of their cultural identity, full citizenship and equal access to economic, social, political and ecclesiastical power. We will resist the oppression and exploitation of women and children who are the most painfully affected.

AFFIRMATION IV

We affirm that male and female are created in the image of God

In God's image God created male and female (Gen. 1.27). This creation in God's image is the basis for a dynamic relationship between women and men for the transformation of society. Christ affirmed the personhood of women and empowered them to a life of dignity and fullness. Women and men in Christ as *a new creature* (2 Cor. 5.17)



In the conference hall of the World Convocation on Justice, Peace, and the Integrity of Creation

must work towards a world where all forms of discrimination are eliminated. Therefore, as we remember the Covenant of God:

We affirm the creative power given to women to stand for life wherever there is death.

We will resist structures of patriarchy which perpetuate violence against women in their homes and in a society which has exploited their labour and sex. Within this we pay special attention to the most vulnerable women—those who are poor and/or black, Dalits, members of indigenous communities, refugees and migrant workers. We resist all structures of dominance which exclude the theological and spiritual contributions of women and deny their participation in decision-making processes in church and society.

AFFIRMATION V

We affirm that truth is at the foundation of a community of free people

In living God's truth he got into conflict with the values and powers of his society. He communicated his message

of truth to the people, teaching and preaching with simple language, images and examples.

People's abilities to communicate and learn are among the greatest gifts of God. They relate and bind individuals together into communities and communities into the one human family. Communication and education in the service of justice, peace and the integrity of creation carry an awe-inspiring responsibility for the future.

These are the things that ye shall do: speak ye every man the truth to his neighbour and strive for peace, tells the prophet (Zech. 8.16).

Today new technologies offer possibilities of wider communication and education for all. At the same time their misuse threatens the true purpose of communication and education. Ignorance, illiteracy, propaganda, misinformation and sheer falsehood face us; therefore, as we respond to the God of the truth that sets us free;

We affirm that access to truth and education, information and means of communication are basic human rights. All people have the right to be educated, to tell their own stories, to speak their own convictions and beliefs, to be heard by others and to have the power to distinguish truth from falsehood.

We will resist policies that deny freedom of expression; that encourage the concentration of communication media in the hands of the state or of economically powerful monopolies; that tolerate the spread of consumerism, racism, casteism, sexism, chauvinism in all its forms, religious intolerance, and a disposition to violence; and that acquiesce in increasing illiteracy and reducing educational facilities in many countries.

We will seek to ensure that the truth, including the Word of God and accurate representation of other faiths, is communicated through modern media without any distortions and served the purpose of liberation.

AFFIRMATION VI

We affirm the peace of Jesus Christ

The only possible basis for a lasting peace is righteousness (Is. 32.17). The prophetic vision of peace with justice is this:

They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under this fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it (Mic. 4.3-4).

Jesus said: *Blessed are the peacemakers and love your enemies*. The church as the community of the crucified and risen Christ is called to a reconciling role in the world. We have to discern what it entails to be makers of peace: the conscious acceptance of vulnerability.

In Jesus Christ God has broken through the bonds of hostility between nations and peoples, and even now offers us the gift of peace with justice. No wound, hostility or sinfulness is beyond the reach of the peace that surpasses our understanding. According to our faith, true peace means every human being dwelling in secure relatedness to God, neighbour, nature and self.

God's justice is to protect *the least* (Mt. 25.31-46), those who are the most vulnerable (Deut. 24). God is the defender of the poor (Amos. 5).

There can be no peace without justice. Such a peace cannot be obtained or guaranteed through narrowly conceived doctrines of national security, for peace is indivisible. True security must be based on justice for the people, especially for those most at risk, and on respect for the environment.

We will resist doctrines and systems of security based on the use of and deterrence by all weapons of mass destruction, and military invasions, interventions and occupations, as well as doctrines of national security which are aimed at the control and suppression of the people in order to protect the privileges of the few.

We commit ourselves to practice non-violence in all our personal relationships, to work for the banning of warfare as a legally recognized means of resolving conflicts, and to press governments for the establishment of an international legal order of peacemaking.

AFFIRMATION VII

We affirm the creation as beloved of God

As Creator, God is the source and sustainer of the whole cosmos. God loves the creation. Its mysterious ways, its life, its dynamism—all reflect the glory of its Creator. God's



In the presidium of the World Convocation on Justice, Peace, and the Integrity of Creation

work of redemption in Jesus Christ reconciles all things and calls us to the healing work of the Spirit in all creation.

Because creation is of God and the goodness of God permeates all creation we hold all life to sacred. Today all life in the world, both present and future generations are endangered because humanity has failed to love the living earth, and the rich and powerful in particular have plundered it as if it were created for their selfish purposes. The magnitude of the devastation may well be irreversible.

Biblical statements—i. e. “to have dominion” and “subdue the earth”—have been misused through the centuries to justify destruction actions towards the created order. As we repent of this violation, we accept the biblical teachings that people, created in the image of God, have a special responsibility as servants in reflecting God's creative and sustaining love, to care for creation and to live in harmony with it.

We affirm that the world, as God's handiwork, has its own inherent integrity; that land, waters, air, forests, mountains and all creatures, including humanity, are “good” in God's sight. The integrity of creation has a social aspect which we recognize in the self-renewing, sustainable character of natural ecosystems.

We will resist consumerism and harmful mass production, pollution of land, air and waters; all human activities which are now leading to probable rapid climate change and policies and plans which contribute to the disintegration of creation.

Therefore we commit ourselves to be full co-workers with God, morally responsible to respect the rights of future generations, and to conserve and work for the integrity of creation.

AFFIRMATION VIII

We affirm that the earth is the Lord's

The land and the waters provide life for people—indeed to all that lives—now and for the future. But millions are

deprived of land and suffer from the contamination of waters; their cultures, their spirituality and their lives are destroyed.

We affirm that the land belongs to God. Human use of land and waters should release the earth to regularly replenish its life-giving power, protecting its integrity and providing spaces for its creatures.

We will resist any policy that treats land merely as a marketable commodity; that allows speculation at the expense of the poor; that dumps poisonous wastes into the land and the waters; that promotes the exploitation, unequal distribution or contamination of the land and its products.

We commit ourselves to join in solidarity with indigenous communities struggling for their cultures, spirituality, and rights to land and sea; with peasants, poor farmers and seasonal agricultural workers seeking land reform.

AFFIRMATION IX

We affirm the dignity and commitment of the younger generation

Jesus actively upheld the dignity of the younger generation. His indication that unless we become like little children we cannot enter into the kingdom of God (Lk. 18.17) and Paul's call to Timothy not to allow anyone to despise him because of his youth (I Tim. 4.12), implies a challenge to society to build human communities which, with wonder and curiosity, playfulness and vulnerability, with heart, soul and body, ensure the continuity of generations in the love of God. Poverty, injustice and the debt crisis, war and militarism, hit children hard through dislocation of families, forcing them into work at an early age just to survive, inflicting malnutrition upon them and even threatening their survival. Millions of children, particularly the girls, have no security in order to enjoy their childhood. The increase in unemployment especially among young people, causes despair. Therefore:

We affirm the dignity of the children which derives from their particular vulnerability and need for nurturing love; the creative and sacrificial role that the young people are playing in building a new society, recognizing their right to have a prophetic voice in the structures that affect their life and their community; the rights and needs of the younger generation as basic for establishing educational and developmental priorities.

We will resist any policy or authority which violates the rights of the younger generation, and which abuses

and exploits them. The human right of conscientious objection must be fully respected.

We commit ourselves to our responsibility to support young people in their struggle for self-actualization, participation, and a life of hope and faith; and to create conditions which enable all children to live in dignity, and where old and young share experiences and learn from each other.

AFFIRMATION X

We affirm that human rights are given by God

There is an inseparable relationship between justice and human rights. Human rights have their source in God's justice which relates to an enslaved, marginalized suffering people in concrete acts of deliverance from oppression (Ex. 3.7). We recognize with sincere repentance that we as Churches have not been in the forefront of the defence of human rights, and many times through our theology have justified and even blessed human rights violations.

The term "human rights" must be clearly understood to refer not only to individual rights but also to the collective, social, economic and cultural rights of peoples, including those with disabilities, such as the right to land and its resources, to one's own ethnic and racial identity and to the exercise of religious and political freedom. The right to sovereignty and self-determination for peoples to work out their own models of development and to live free of fear and free of manipulation is a fundamental human right which should be respected.

We affirm that the promotion of human rights and their protection are essential for freedom, justice and peace. To protect and defend human rights, an independent juridical system is necessary.

We will resist all structures and systems that violate human rights and deny the opportunity for the realization of the full potential of individuals and peoples; in particular, torture, disappearances, extra-judicial executions and the death penalty.

We further commit ourselves to work towards the full social integration of persons with disabilities into our communities through all possible means, including the removal of economic, religious, social and cultural barriers, particularly ensuring access to documentation and information.

Ecumenical Prayer Service in Moscow

On September 7, 1990, an ecumenical prayer service was held in the Resurrection Church (Voskreseniye Sloveshcheye) near the Moscow Monastery of St. Daniel, in connection with the German-Soviet Peace Week.

Guests from Germany—people representing various denominations and walks of life in the Western and Eastern parts of the German state—asssembled in the Russian church to unite with Orthodox Christians of our country in a prayer for universal peace. The ecumenical prayer service became one of the culminating events in the week observed from August 31 to September 8; earlier its participants had visited a number of Soviet cities where they met with local residents, bringing the word of friendship and reconciliation.

Prior to the prayer service, the assembly was addressed by Protopresbyter Vitaly Borovoi, Deputy Head of the Department for External Church Relations of the Moscow Patriarchate. Greeting the German brothers and sisters who had come to the Soviet Union with a mission of Christian love for our people, our country and our Church, he expressed confidence that the Lord had blessed the beginning of a new history of Europe and our mutual relations.

After saying the opening prayers of the Orthodox divine service, all those present read the Lord's Prayer, each in his or her own language. Thereupon Deacon Georgy Avvakumov, staff member of the DECR, said the Great Ektene, after which members of the German delegation sang the liturgical hymn.

Protopresbyter Prof. Vitaly Borovoi read the prayer of Metropolitan Filaret Drozdov of Moscow.

B. Lulsdorf, a representative of the German side, read out evangelical text (Jn. 15, 1-7): *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in*

you, ye shall ask what ye will, and it shall be done unto you.

"We have common roots in Jesus Christ," B. Lulsdorf said in a brief statement on the theme of the text: "There are various denominations, but we all are spiritually fed by the same Vine, and the difference in faith only enriches us. Only being in the life-giving communion with our Lord and Saviour Jesus Christ can we resolve the numerous problems facing us."

Protopresbyter Vitaly Borovoi said a prayer "O Lord Jesus Christ our God..."

After the prayer the German Christians sang the Beatitudes. Protopresbyter Vitaly Borovoi intoned the concluding ecphonesis: "The Grace, mercy and peace of the God the Father and our Lord Jesus Christ be with us al."

The ecumenical prayer service ended with the singing of the Great Doxology performed by a Russian choir to the traditional tune. Thereupon the Christians of Russia and Germany exchanged fraternal greetings, expressing feelings of sincere love in the Lord Jesus Christ to each other.

V. CHAPLIN

Prayerful Intercessor for the Russian Land

Metropolitan Serafim Chichagov of Leningrad and Novgorod († 1937; see: *JMP*, 1989, No. 2, pp. 15-20) was a spiritual son of the now glorified St. Ioann of Kronshtadt. His Grace Serafim, then Bishop of Kishinev and Khotin, conducted, on the day of Fr. Ioann's demise, December 20, 1909, a solemn panikhida at the cathedral of the city of Kishinev, and delivered a funeral oration dedicated to the memory of Fr. Ioann, who is revered by the entire Orthodox Russian people. His Grace Serafim said: "I cannot calmly deliver to you an oration on the loss which the Russian people have suffered with the departure of one of the radiant, crystal-pure personalities devoted to the Orthodox faith that the deceased Fr. Ioann was. My life is indissolubly linked with the life of the departed starets. Under him I passed the probation of obedience. He gave me his blessing to become a priest. My entire life passed before the eyes of the departed. I was witness to his activity and my soul grieved when the enemies of faith and the Church tried in every way possible to defame this pure radiant soul; therefore, you will readily understand that I cannot speak without pain in my heart, knowing that this sympathizer, this prayerful intercessor for the land of Russia is no longer among the living.

"You know that a great deal has been written and said of this champion of the Orthodox faith and the Holy Motherland.

"Let us pray that the Lord grant repose to this pure soul and adjoin him to the host of the saints of Russia, who are zealously praying for our much-suffering Motherland."

Then His Grace Serafim dwelt upon Fr. Ioann's final days, and his last meeting with him. Fr. Ioann came before his gaze exhausted, prepared for the distant journey to the eternal abode of the Heavenly Father. His Grace Serafim received from Fr. Ioann his final blessing for the struggle for Orthodoxy. "I can die peacefully," said Fr. Ioann, "in the knowledge that you will carry on my cause, that you will fight for Orthodoxy, for which you have my blessing."

On the 40th day after Fr. Ioann's demise, Bishop Serafim delivered an oration before a panikhida in the same cathedral. The oration is given below, slightly abridged from the book *Speeches, Talks and Sermons of His Grace Bishop Serafim Chichagov of Kishinev and Khotin*. Kishinev, 1911.



Bishop Serafim Chichagov

* * *

Departed unto the Lord, our dearly beloved Fr. Ioann of Kronshtadt, a great righteous man and prayermaker of all Russia, a true friend of all the afflicted and burdened, will always remain close to the heart of the Russian people and be a most pure source of inspiration for officiants and intercessors before the Altar of God. Such exceptional people as Fr. Ioann always enjoy during their lifetime the love of the people more than earthly glory, since overt and covert forces rise up against it, but after their demise they are especially glorified by the descendants of the en-

lightened society which failed to timely identify their spirit for various reasons, but mostly for its meagre spiritual development. For most educated people, people to whom the apostolic precept of the need to be able to distinguish between people according to their spirit is alien, and who choose an easier method of cognition, almost always erroneous, according to the external image and the first impression, the dear favourite of the Russian people was always an enigma and a mystery of sorts. For this reason, in his life of labour he was twice subjected to extremely ruthless persecut-

ions: at the beginning of his activity, due to the envy of those around him, and at the end of his life, owing to the malice of the enemies of Orthodoxy. The fashionable notoriety which so tempts the highest circles of society brought Fr. Ioann in touch with rich aristocratic families which expected to see a majestic and sophisticated pastor who would impress one with the intonation of his voice, his permeating gaze and his mysterious sayings. However, his small gaunt figure, rapid and nervous movements and difficulties in speech—typical traits of a rural priest—made an unfavourable impression on many people. His external appearance enhanced still more his mysteriousness which made for the endless and disgraceful gossip in educated society.

The first 15 years of Fr. Ioann's ministry and labour in Kronshtadt not only evoked apprehensions on the part of the highest hierarchs and guardians of the Orthodox faith for the fate of this uncommon pastor, but also confused great religious figures of the time though for entirely different reasons. As a person under obedience with Fr. Ioann for 30 years, I am well familiar with these facts.

K. Pobedonostsev (the Ober-procurator of the Holy Synod.—*Ed.*) summoned him, and their first conversation is so typical of both these remarkable men that I cannot remain silent. Pobedonostsev said: "Well, you pray, you receive the sick, it is said that you work miracles—many have started as you have, but how will you end?" "Do not worry," the wondrous priest replied in his holy simplicity, "make an effort and await for the end!"

His Grace Feofan Govorov considered it necessary to write to Fr. Ioann a message of love and edification and to say that he had set about such labours in the world among all temptations and adversities of life, and that no one else since the time of the conversion to Christianity, not only in Russia but in the East as well, had embarked upon such a path, not being a monk but a priest, living outside the monastery precincts and Rule.

Indeed, if we examine in detail the life of Fr. Ioann and trace his gradual spiritual ascent and compare the generally known acts of our ascetics and saints to the way of life and conditions of the path chosen by Fr. Ioann, we cannot but wonder at how more difficult it was for him to perfect himself and wage an invisible spiritual battle. He was the first to follow his uncommon path in a secular setting, so dangerous and full of pitfalls, and was always an astonishing example for our pastors who are now in great need of revival for efficient present-day activity, and must, therefore, engage today in a study of such uncommon ascetic life of the unforgettable Russian giant of spirit. He could not help being an enigma, a great mystery, for, remaining in the status of a simple parish priest, one of the numerous conciliar clergy, he selected the path of per-

fection according to the commandment of Christ the Saviour in order to justify the intransiency of the Word of God. This is what both religious and secular people failed to comprehend!

The ascetic monastic spirit requires initial unfolding in a setting removed from the world also in order to enable a person to be reborn in this new, difficult and spiritual school and to become strengthened with inner powers and only then open the way to himself for those seeking consolation, edification and guidance or to appear again to the world to serve people. However, Fr. Ioann possessed a different spirit, which had its own distinguishing features and gifts. The spirit of Fr. Ioann, so to speak, thirsted to conquer through inner human perfection his environment which was hampering the spiritual path in a profligate and perverted world, not ceasing to perform any duty imposed on him by the circumstance of life, or any ministry to people, but, on the contrary, perfecting himself in everyday labour, which is definitely necessary for any spiritual path, if one is able to combine it with incessant prayer. The spirit of Fr. Ioann made him preserve all his natural exterior so that he might avoid in his spiritual struggle a clash with hypocrisy always close at hand which diverts from inner work a person for whom monastic dress, setting and way of life easily provide advantages in acquiring seeming virtues; his spirit sought the most sincere, pure truth and aspired never to seem better than he was, but only to be genuine for God and people. For this reason, as to his appearance, he preferred condemnation to praise; he unembarrassedly wore rich clothing, which he had been given, ate and drank everything that he was offered at the homes of friends and gracious hosts, though moderately, and displayed love to all. Unquestionably, Fr. Ioann was of a blessed spirit, which in extreme forms, among common folk, gets to the point of foolishness in Christ. Having chosen so difficult a path of perfection, he liked to be in society and have discussions, and he always found endless, incessant spiritual work for himself in this societal life. No one in society could understand how Fr. Ioann achieved such perfect qualities in secular life. In response I will venture to outline in brief what I know. Fr. Ioann attained everything in the simplest manner: by fulfilling the precepts of our beloved Lord Jesus Christ. As soon as he took Holy Orders, he set himself the rule of fulfilling his duties as a pastor, teacher and preacher with the greatest zeal and of strictly monitoring his inner life, and so he did not retire for the night without having confessed all his transgressions for the day; he studied Holy Scripture and used for the purpose all his leisure time and spare moments, even when on a trip or journey, and did so until the end of his life. Nothing enlightens, teaches, guides and inspires one more than reading the Holy Gospel and the

Epistles of the holy apostles, which is eternally new, joyous and edifying if one studies in them one's obligations as a person, as a priest and as a member of society. Besides, to observe his own inner life, Fr. Ioann kept a diary, in which he entered all his innermost thoughts, feelings and prayers to God and recorded his inner struggle with himself.

These diaries, which were incorporated in the now well-known book *My Life in Christ* is a great legacy of ours, left as edification to pastors and society. Being a poor person himself, the son of a village priest, he felt a necessity to show concern for all the needy and afflicted; it is a known fact that he always shared the last of whatever he had with the poor, so much so that Metropolitan Isidor was forced to order his salary be paid to his wife, not to him. Lastly, aspiring to prevent his soul from being torn between good and evil, he acquired astonishing childlike simplicity in dealing with others and in praying to God. Simplicity, sincerity and truth — these three qualities of love comprised the goal of his spiritual labour, and Fr. Ioann beseeched the Lord for this, saying with tears in his eyes: "Lord, grant me a simple, spiteless, open, believing, loving, generous heart, a repository worthy of Thee, All-Bountiful."

Possessing extraordinary simplicity and sincerity, Fr. Ioann had a great gift of prayer. This is a distinguishing trait of his. He believed deeply, from the bottom of his heart, in the grace bestowed upon him as a priest by the Lord to pray for the people of God, and in the fact that the Lord was as close to a faithful Christian as his own body and soul, for our body is the temple of the Holy Spirit living in us Whom we have from God (1 Cor. 1.6,19). He believed in prayer and that deed follows word as shadow follows a body, since, for the Lord, word and deed are indivisible, and, not allowing the slightest doubt about God's meeting with his petitions, pleaded with utter simplicity, sincerely, like a child, with living, clairvoyant trust in the Lord, picturing Him not only standing before himself, but also as if being within Him, so great was the proximity. He considered doubt a blasphemy against God, an audacious lie of the heart, and said: "Is it not enough for us to see powerlessness in men, that we want to see powerlessness in God Himself and we secretly think that God will not fulfill our request?!" When Fr. Ioann prayed, he generally tried to pray more for all the faithful than for himself, not distancing himself from the faithful and being in spiritual unity with them. If he saw shortcomings or some passions in a person, he would always pray secretly for him wherever he was: while celebrating the Liturgy, while travelling, or during conversation. If, while walking down the street he saw sinful people, he would immediately offer a heartfelt

prayer to the Lord and beseech: "Lord enlighten the mind and heart of this servant of Thine and cleanse him from blight!" or he would use other words from the Psalms that were more suitable to the person in question. He would not miss an opportunity to pray for a person at someone's request, and he would be pleased to receive such a request, in the belief that prayer for others is a beneficence for himself, because it cleanses the heart, affirms faith and hope in God, and kindles love of Christ and one's neighbour. Fr. Ioann prayed with belief in his prayer of those who requested it, and never ascribed anything to himself. If he had to enlighten the wayward or console those who had fallen into desperation, at the end of the talk he would make a point of inviting the person to pray together, sincerely realizing that the shortcomings of others cannot be rectified with words alone, but that Divine aid and strength had to be beseeched as well.

Another facet of the labour of prayer of Fr. Ioann was that he was extremely attentive to the zeal of his prayer and immediately ceased it for a while if he felt that it was becoming solely external, or mechanical, so to speak. He exercised his heart in prayer and thus reaffirmed the specificity of his spirit, of which I spoke at the beginning. Considering mental or superficial prayer alone an insult to God, Who summons humanity to Himself with the words: *My son, give me thine heart* (Pr. 23. 26), Fr. Ioann taught that it is good to render obedience in all to the Mother-Church, read long prayers in keeping with the Rule, and akathistoi, but this should be done with reason, and whoever is capable of lengthy prayer, let him do so, but if this duration is incompatible with the zeal of the soul, it is better to offer a brief prayer, for, as the holy Apostle says: *For the kingdom of God is not in word, but in power* (1 Cor. 4.20). "Beseeching, we must necessarily take control of our heart and turn it to the Lord, but never should we let a single cry to God which does not proceed from the depth of our heart. When we learn during prayer to speak only the truth from the heart, that which we truly realize and feel, sincere or genuine prayer will cleanse our heart of falsehood, and we will not permit ourselves to lie in life." For this reason Fr. Ioann considered it useful during service and prayer to say a few of his own words which breathed with fervent faith and love of the Lord.

Fr. Ioann, our beloved priest, surprised and sometimes astonished everyone with the depth of his prayer. On the basis of my talks with him I can only thusly depict his prayerful state: he came before the Lord as before the Sun, and, feeling the inexpressible gleam of divine light, closed his eyes and clearly felt his being in the rays of this light and, from it, the warmth, joy and proximity to Christ the Saviour. During

prayer after Holy Communion, the Father would sometimes sense the Lord penetrating his body and into his heart, just like, after the Resurrection, He passed through the walls of the house to the apostles, and then he would arrive at the realization that his invisible soul was reposing in the invisible God.

However, in order to comprehend the faith and spirit of Fr. Ioann, one needed to pray with him in the sanctuary during the Liturgy. First he would zealously pray at the prothesis for all the living and the dead, tearfully pray for everyone, boldly petition the Lord for the grieving and the afflicted, walk away for a while, then return and again pray, fall to his knees, embrace the discus, and apparently suffer together with the people whom he was praying for. When the Liturgy began, he would continue praying at the prothesis from numerous notes, which were read to him, but he would always return to his place for the reading of the Holy Gospel and would listen to the Word of God with full attention, absorbing every word and nodding his head in confirmation of the absolute truth of the good news. When the Holy Gifts were brought to the altar the great man of prayer would as if begin preparing for the joyous encounter with the Lord, and was already thinking of those in attendance in the church, about their participation in the common prayer and in common joy and would sometimes pray for them: *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered* (Rom. 8.26).

After the transsubstantiation of the Holy Gifts into the Body and Blood of Christ, Fr. Ioann would be completely transformed. It was as if thoughts about people would first depart from him, he would begin glorifying the Lord, offering thanks to Him for His endless mercy, for His boundless love, for His saving the human race, for His having become man, for His sufferings on the Cross, for the bestowing of this daily bread, and, as proof of his faith that the bread and wine definitely became the Body and Blood of the Lord at the will of the Lord Himself and through the action of the Holy Spirit, he would intone with great inner force that *heaven and earth shall pass away, but my words shall not pass away* (Mt. 24. 35). Then Fr. Ioann would delve into his prayer for the faithful, for those for whom he had to boldly intercede before the Lord Christ. There were days when he would turn into an immobile shadow at these moments; he would become as if lifeless, standing, and his face would gradually turn from a lively one into a pale, and then blacken. As soon as it was time for him to say an ecphonesis, he would immediately come to, and open his eyes, and large tears would stream down his now enlivened

face. Those in attendance would become horror-stricken at such moments in his service.

The Father always spent a great deal of time at Holy Communion, tearfully, as he put it, concentrating on firm faith and on the idea that before him were the Blood and Body of Christ Himself; receiving Holy Communion, he would mentally follow them to the depths of his heart. His face would quickly brighten at this time: joyous and happy, he would fold his palms, unnoticeably hitting them in rapid and trembling movements and always concluded his service triumphant. While the Holy Chalice stood on the altar, he would bow over it, embracing it with his hands, touching it with his head and joyously praying, experiencing the holiest moments in his life. When the Holy Gifts were taken to the prothesis, in the first free instant he would move closer to them and pray again. "It is good for me to pray for people," he wrote in his diary, "when I receive Holy Communion worthily, consciously, when my God is in me, and I have great boldness before Him!" Fr. Ioann always partook of the Holy Gifts himself, and then, after having disrobed, would again kneel before the altar and, bowing his head over it, prayed for a rather long time.

Celebrating the Liturgy, the unforgettable Father would receive the greatest enjoyment and bliss. "I become extinguished, I die spiritually," he would say, "when I do not serve in the church for several days and I am kindled and come alive in soul and heart when I serve, impelling myself to pray not formally but truly spiritually, sincerely, fervently. I love to pray in the church of God in the holy sanctuary in front of the altar and the prothesis, for I change wondrously in the church through divine grace; in prayer of sweet repentance the bonds of passions fall from my soul, and I begin to feel light, it is as if I died for the world, and the world for me, with all its boons and I become alive in God and for God, for the one God, I become entirely suffused with Him, and am of one spirit with him. I become like a baby consoled in the lap of its mother; then my soul is full of heavenly sweet peace, my soul becomes illumined with heavenly light; you see everything brightly, you look at everything the way you should, you feel kinship with and love for everyone, even for your enemies, and you eagerly exonerate and forgive them! O how blessed is the soul with God! The Church is truly paradise on Earth! How bold you feel before the Lord and the Mother of God! What meekness, humility and spitelessness fill you! What a fervent desire for heavenly, pure rest, and eternal enjoyments! The tongue cannot express the taste of bliss you have with God in your heart! With Him everything earthly is ashes and corruption!"

A great deal will now be written and said about our beloved Fr. Ioann, a great Russian ascetic and prayermaker. Hundreds of thousands of people

saw and knew him, and prayed with him, and many were healed through his prayers, but I will not be mistaken if I say that few educated people understood him and were experienced and spiritually developed enough to understand his spirit and, above all, comprehend his uncommon path to perfection.

It is not difficult to convey my recollections of my visit to Kronshtadt, and it is just as easy to describe what I saw and heard, and it is entirely natural to feel for this man fervent love for his tenderness, kindness and aid, but in my heart, which bereaves this difficult parting, there has now appeared a desire to answer perplexing questions which have been the cause of the unfair attitudes of so many people to this truly Russian giant of spirit. It seemed to me that it was my direct duty to explain spiritually what was not understood by many during his lifetime and was considered a mystery. This spiritual conclusion from the perennial ascetic life of our unforgettable teacher, which is confirmed by his own descriptions, is especially necessary and important for the whole Russian clergy, since the demise of the great prayermaker of the land of Russia and the inspired example and feats of the departed righteous man should lead to a rebirth of all the powers of the Russian clergy for the great ministry before the altar of God in the vineyard of the people.

A few more words. Our beloved Fr. Ioann endured all persecutions with surprising humility. Over a span of 30 years I never heard from him a word of reproach to his enemies, not a word of offence against anyone, either during the persecution in his young years, or today, during the ruthless times of his deadly trial. He viewed all this with a truly spiritual gaze, always believing the long-standing ancient evil on Earth to be at fault. His struggle against the spirit of malice in his young years was amazing: I saw hundreds of times how the enemy would bind him invisibly

before the divine altar and he would be powerless to take a step for a few minutes, and then, with sharp movements after fervent prayer he would free himself of the prince of this world put to shame by his faith. At the end of such temptations he was subjected entirely unexpectedly to the violence of fanatics: he was strangled and beaten and maligned by some frenzied people. This was not an insult to him, of course, a great Russian prayermaker who still burned as a bright candle for holy Russia before the heavenly altar of Almighty God, but an unbearable insult to the Russian people of all Russia, which had a right to consider her faith, her Orthodoxy, her wondrous prayermaker and righteous man inviolable.

His illness developed rapidly in his last years. God alone was witness to his fervent supplication, moaning, endless tears, and audacious prayers for Russia and for the salvation of the Russian Orthodox Church, which he offered from his sick-bed or sitting in a chair with the Holy Gospel in his hands, plagued by cruel pains, burning with fever and emaciated and withered from his feats and sufferings. Orthodoxy was what he spoke about the most in his last year and, when exhausted, would whisper, as if bequeathing to us the defence of this great Russian treasure-trove and offering his final entreaties for all of us who were left to continue his sacred cause. But now, everything is over; we can talk, cry, ask for consolation, thirst for this love, truth, righteousness by only having prostrated ourselves on the grave of our beloved father, friend and mentor!

He taught much and for such a long time, but did everyone listen to him? He was a true servant of God, but did many accept this truth from him? He was a sincere and truthful God-bearer, but why did not everyone heed his truth? He requested and entreated! Why were his supplications not fulfilled? Let us become enlightened through your prayers, O great man of God! Amen.

Bishop SERAFIM Chichagov

BIBLE STUDIES

Archimandrite MAKARY

Preface to the "Bible Alphabet"

Archimandrite Makary (Mikhail Glukharev; 1792-1847), the founder of the Altai Orthodox Mission, was born on November 8, 1792, near the town of Vyazma. He studied at the Vyazma Theological School and the Smolensk Theological Seminary. In 1817, he graduated from the St. Petersburg Theological Academy with the scholarly degree of Master of Theology and was appointed inspector to the Yekaterinoslav Theological

Seminary. Soon after, he was professed and ordained hieromonk. In 1821 he became the rector of the Kostroma Theological Seminary in the dignity of archimandrite and, at the same time, Father Superior of the Epiphany Monastery in Kostroma. Early in 1825, at his own request, he retired to stay in the Kiev-Pechery Lavra, but later in the year settled in the Glinskaya Hermitage.

On July 5, 1829, he went to Moscow where he received Metropolitan Filaret's blessing for missionary activity. That same year he arrived in Tobolsk, and in the company of two associates from among the Tobolsk Seminary pupils, set off for the Altai. September 7, 1830, the day when Father Makary baptized, in the Urals, a young Altai resident Elesku and gave him the name Ioann, became for the Altai missionaries the day of the Mission's foundation. During the thirteen years and a half of the missionary activity in the Altai Father Makary baptized nearly 700 adult Altai residents and upwards of 700 children of the newly-baptized parents. He was discharged from the Mission at his own request for health reasons and appointed Father Superior of the Bolkhov St. Trinity Monastery in the Orel Diocese, where he died on May 18, 1847. He was buried on the right-hand side of the sanctuary in the monastery cathedral church. On the site of his burial, two

side-chapels were set up: one dedicated to Christ's Resurrection, the other—to St. Lazarus' Resurrection. Metropolitan Filaret Drozdov of Moscow, hieroschemamonk Livery (disciple of Schema-archimandrite Paisy Velichkovsky), and Hegumen Filaret, the founder of the Glinskaya Hermitage, were Archimandrites Makary's spiritual guides. He met and talked with St. Serafim of Sarov.

St. Makary, Altai missionary, is glorified among All the Saints Who Shone Forth in the Land of Russia (See Service to All the Saints Who Shone Forth in the Land of Russia. Menaion-May, Part III, Moscow Patriarchate Publishers, 1987, p. 375. Russ. ed.)

"Preface to the 'Bible Alphabet'" published here in kept, in manuscript form, in the Central State Historical Archives (Leningrad), fund 834, Synod Manuscripts reg. 1, file 381, sheets 6-8.

I. In Holy Scriptures, usually called the Bible, God granted man His holy word

The kernel and essence of Holy Scriptures is Jesus Christ, one for all and in all, and through the Holy Spirit He opens the minds of those who seek God for comprehension of the Scriptures.

Prophets bear witness to Jesus Christ, Jesus Christ bears witness to the prophets and grants apostles to the Church, the apostles bear witness to Christ Jesus, the prophets and to each other. The Holy Spirit testifies that in both the prophets and the apostles. It is the one Spirit of the truth, the Spirit of Christ: the entire Scriptures are of Divine Spirit, the Spirit of God permeates the entire Holy Scriptures.

The life-giving power of the word of God lies in the salvation of the faithful, and faith itself comes from the word of God.

The faith, which saves man by God's grace, is inseparable with hope and love.

II. The Christian Bible's Doctrine of God, the World and Man

God is the Creator of heaven and earth, of all things visible and invisible—the omnipresent Spirit which is all-wise, all-knowing, all-gracious, all-holy, all-righteous, omnipotent, all-bountiful, immutable, eternal, infinite in all His perfections, unfathomable in this essence, the Pantocrator and Provider, the Lord of peoples, the Father of Angels and men.

III. Mankind is affected by sin, corrupted

It could not be cured and cleansed of sin by itself, and had it for ever remained in that state, the poison of sin would have grown in mankind continually and perpetually due to increasing lawlessness, and suffering and torment would, naturally, have been eternal; and as darkness cannot unite with light, so men, through their sinful uncleanness would have been forever deprived of communion with God in sanctity and bliss.

But for the sake of man's salvation God Himself appeared on the earth in human flesh, with the name of Jesus Christ.

Jesus Christ said about Himself that He is the Son of

God, that through His mercy and love for men God the Father sent Him to the world to save sinners, that His Father is in Him and He is in His Father, that He possesses the honour equal to that of His Father, that he who sees Him sees His Father and he who believes in Him believes in the Father Who sent Him, that He was in His glory with the Father before all worlds, that He and the Father are one, that by the Holy Spirit he drives evil spirits out of people, that the Holy Spirit comes from the Father and puts man wise, that he who believes in the Son of God Jesus Christ accepts the Holy Spirit and It will always abide in him and he will thus become a temple of the Living God, of the Father, and of the Son, and of the Holy Spirit.

And for this reason Jesus Christ commanded the Apostles to baptize believers in the name of the Father and of the Son, and of the Holy Spirit; but before that He reaffirmed that which Moses had announced to the Israelis: "Hear, O Israel: The Lord Our God is one Lord."

Such is the doctrine of Christ's faith. God is one, but He is triune: the Father, and the Son, and the Holy Spirit.

As the Son of God, the God-Man Jesus Christ is the true God and, as the Son of Man, He is a true Man—all-one, immaculate and all-holy, Who was sent to mankind to unite it with Himself and thus revive and renew it in the image of God. He is that supreme and primary revelation and the Word of God in whom God the Father, never seen by anyone except in the Son, manifests His glory through the Holy Spirit, creating and preserving creatures and illumining the created reasonable spirits with the light of the Knowledge of God.

The Holy Spirit, which issues from the Father, abides in the Son and is sent by Him to those who seek God and believe in the Gospel should be venerated and praised as the true God and Lord, just as the Father and the Son of God.

IV. Jesus Christ the Son of God as Second Adam and the Lord from Heaven

[He] alone fulfilled the truth, or God's law, perfectly for all men: He took upon himself the lawlessness and sins of all men and accepted sufferings for the sins of

the whole world, shed His most pure blood, died on the cross as a man, offering this propitiatory sacrifice to God commensurate to the greatness of His Divinity, a sacrifice which extends its all-salvific effect to eternity, and which is limitless in its salutary fruits; won, required, received from God—under the immutable law of His truth—all-forgiveness, absolution, deliverance from the wrath of God and eternal torment for all sinners and opened the Kingdom of Heaven for believers.

On the third day after death He rose from the dead and triumphantly demonstrated that He had suffered and died not for His own but for our sins, that as He, the One Righteous, received death, all lawlessness and sins of men, which he had taken upon Himself, were destroyed, that death for them was no longer death but deliverance from this body of death and entrance to the Kingdom of Heaven where their eternal life will be eternal joy in the Lord; and, finally, as the soul embodied in Jesus Christ is already light in the Lord, will eventually acquire a body of light, conformable to the glorified body of risen Jesus Christ.

As He ascended Heaven, our Lord Jesus Christ poured the blessing of God the Father upon His beloved mankind redeemed by Him, sending the Holy Spirit upon the apostles, so that It may forever abide in His Church and unite all earthly nations in the One Holy Church of the One True God praised in the Most Holy Trinity by preaching the Gospel of the Son of God Jesus Christ and by His glorification in worshippers.

Through the Holy Spirit Jesus Christ reigns in His Church and wars together with her, subjugating all nations to the sceptre of His Kingdom, the sceptre of righteousness.

*And since the Faith itself is not of us, but a God's gift, men, doubtlessly, everyone who accepts Jesus Christ, at is, who believes in Him, accepts the Holy Spirit.** Through faith the soul realizes Christ's righteousness and Christ's sufferings for the sins of the world, and thus redeemed in Jesus Christ before God not for its works, because it could not do good when it was without Christ (Eph. 2.12), but by the grace of God and for the faith granted to it by God in order that it may not reject this grace but accept it.

But this faith, redeeming the sinner by the holy life and death of Jesus Christ, being the power of the Holy Spirit which is the Spirit of life, is alive itself, endowed with the Holy Spirit with hope in Jesus Christ and love for Him, and already acts with this love, which it received from the Holy Spirit, and which is the fulfillment, the grace and spirit of the whole law, and, consequently, the earth contains all seeds of virtue which bring forth the fruit of works pleasing unto God in due time.

Through faith in Christ, hope in Christ and Love of Christ the human soul unites with Christ, is reborn in Him, becomes a new being created for good deeds, loses its own unclean and sinful life of the old man and receives a holy life from Jesus Christ, which began with the word of truth and is nourished by the word of truth, entering into a prayer and various God-pleasing acts which will cleared of sin and serving God and mankind in the spirit of filial love and gratitude to the Father of Heaven, in devotion and obedience to suggestions of the Holy Spirit. But all these deeds are nothing but

gradual development, flourishing, fruition of God's one act in the soul being saved, which is faith in Jesus Christ, revelation, life, glorification of Jesus Christ in it and its sanctification and renewal in Him in the image of God. And so, what in the kingdom of nature is grafting of a bad tree onto a good one, in the kingdom of bliss is faith in Jesus Christ. In the former instance, the bad tree, when grafted onto the good one, loses its own life, receives the new one from the good tree and bears forth its fruit; in the latter case, a sinner, grafted by his faith onto Christ Who died for his sins and rose from the dead, by the entire sincerity of his will is crucified in Him and becomes dead to sin and rises in Him in a life of holiness for the sake of God and His truth. This dying of the old man and rising of a new one, through the power and action of Jesus Christ's death and resurrection in those who are no longer their own but Christ's, is the innermost history of the whole inner life of a true Christian, the essence of all the sacraments practised in the Church of Christ, and this sacrament of sacraments, *which is Christ in you, the hope of glory* (Col. 1.27), is performed by the Holy Spirit.

Let us keep silent and hearken to what the Spirit of truth Itself says about this and then about the duties of a true Christian, all of which come from love of God and one's neighbour, about Christ's second coming to judge the living and the dead, about the rising of bodies, about a new heaven and a new earth, about the eternal torments of those who were not reborn in Christ for Life Eternal, about the Eternal Life of those who came to believe in Christ and became children of God, about the restitution of all things prophesied in Jesus Christ, about the accomplishment of everything when God becomes all in all (Acts 3.21; 1 Cor. 15.28).

The Sacrament of Matrimony

The Office of Second Marriage

The Early Church regarded second marriage as moral transgression, concession to sensuality and breach of the vows of the first marriage. For these reasons she generally disapproved of remarriages and persons in second marriage were barred from holy orders, since, in the words of St. Paul, a presbyter should be *blameless, the husband of one wife* (Tit. 1.6).

The Church refused to have anything to do with second marriages and prohibited clerics from attending such wedding feasts (Book of Rules of the Holy Apostles, the Council of Neocaesaria, Rule 7). St. Theodore the Studite (9th cent.) stressed the inadmissibility of a priest officiating at the weddings of people entering into second marriage. However, widowers and widows were not forbidden civil remarriages on the condition that they be formalized not in private, but in public and in front of witnesses.

The order of such civil marriages is explained by St. Nicephorus the Confessor, the Patriarch of Constantinople (11th cent.) in his Rule 135: "Should a widower wish to marry a widow, he must arrange a wedding feast, inviting ten of his neighbours, and to announce in their presence: 'You should know, my lords and brethren, that I take this woman for a wife'". But such marriages could not be blessed in church in the ordinary way and the spouses were placed under church penance.

The Early Church regarded remarriages (second and third) as remedy against fornication. The remarrying persons were called upon to demonstrate the feat of clearing their conscience, and they were barred from Holy Communion for a year or two. Persons entering into a third marriage were placed under penance for over 3 to 5 years (St. Basil the Great, Rules 4 and 50). Exceptions were made for persons abandoned by their spouses.

Since second marriages were permitted by the Apostle if they were concluded *in the Lord* (1 Cor. 7.39), the Church, although denying her blessing to remarrying persons, still had to recognize their union as a sacrament with a measure of

grace befitting every Christian and his or her marriage on the strength of their Baptism and Chrismation. The general view of the Church on the subject is undoubtedly expressed in the words of St. Augustine: "He who enters not in the first marriage commits no sin, but loses the measure of the Sacrament required for a virtuous living and for obtaining the seal of Church ordination". This diminishing of the Sacrament in remarriage represented the view that second marriage no longer represented "the full image of the spiritual union of Christ with the Church but was similar to that union only in the measure of its indissolubility. This was regarded by St. Augustine as "the essence of the Sacrament of Marriage".²

The strict observance of this rule which permitted no church celebration of remarriages became impossible after the Novel of Leo the Philosopher (893) which made church blessing an indispensable condition of any marriage. At first became customary to bless remarriage without the crowning, the crowns symbolizing virginal purity and triumph over sensuality. It is in this narrow sense that we should interpret all the church rules of the 11th-12th centuries forbidding the crowning in remarriages. Later on this omission in the wedding rite was dropped in the East. St. Simeon of Thessalonica (14th cent.) noted but one peculiarity in the office of remarriage—instead of Holy Communion, the bridal pair were only offered a common cup.

In the words of St. Gregory of Nazianzus the Church regarded the first marriage as the law, and remarriage as only a concession to human weakness, something that eventually found its expression in different rites. The Office of Remarriage was shorter and took its final shape by the 16th century.

The Office of Remarriage is of a less solemn nature and is suffused with a sense of repentance. It is conducted from the beginning in the middle of the church in front of a lectern with a Cross and the Gospel upon it.

During the exchange of rings the remarrying persons receive from the priest burning candles since there is no direct prohibition concerning that in the Book of Needs. Further the rite is the same as in the first marriage. After the exchange of rings the priest recites the prayer

Continued from JMP 1989, Nos. 11, 12; 1990, Nos. 1, 4-9, 11.

f the Office of Crowning. He supplicates the Lord to call the remarrying couple to repentance, forgive them all their sins voluntary or involuntary, unite them in love, grant them the conversion of the tax collector, the tears of the woman caught in adultery, the confession of faith of the good thief so that they could observe in their common life the Commandments of God and attain the Kingdom of Heaven. In the second prayer the priest supplicates the Lord Jesus Christ to cleanse the iniquities of the bridal pair who were unable to bear the "burden of lusts of the flesh".

Today the crowns are placed upon the remarrying persons in token of their unity and authority over their progeny, but not in reward for chastity. The Book of Needs mentions no special permission concerning that part of the ritual. The rest of the Office is the same as for the first marriage.³

If the marriage is between a widower and a virgin, or a widow and unwed youth, the Office includes the Rite of "Great Crowning" (as for the first marriage), with the name of the virgin being mentioned first. In marriages between two widowed persons the Office of Remarriage was used. This practice was also accepted in the Russian Church.

NOTES

1. Prof. S. Troitsky. *Christian Philosophy of Marriage*. Paris, p. 184.

2. A. Pavlov. Chapter 50 of "Kormchaya Kniga" as a Historical and Practical Source of Russian Marriage Law. Moscow, 1887, pp. 66—67.

3. S. Bulgakov. *Manual for Clergy*. 2nd. ed. Kharkov. 1900, p. 1159.

Archpriest GENNADY NEFEDOV,
MTA lecturer

The Clergyman in the Church

(Reflections of A Pastor on Church Practice)



This year is the 15th anniversary of the demise of Archpriest Aleksy Ostapov (†1975), Master of Theology, a professor at the Moscow Theological Academy. He was an experienced educator, a major expert in religious art, and a prominent Church and public figure, and he headed the Church Archaeological Museum at the MTA.

Fr. Aleksy's work published below, in abridged form, is a systematization of individual talks he had with students on issues of pastoral ethics. In the foreword he writes: "Some of the participants in our talks on the standards of a pastor have asked me to give them my notes. It is a desire to foster the growth of our fine, good students that prompted me to write down a part of what was said and was of interest to all of us. Pastoral aesthetics is pastoral morality, ethics and norms of behaviour obtaining from the Christian world-outlook, purely moral and pastoral foundations. The standards of a pastor and of each clergyman in general is not only his personal affair, but the affair of the Church, the affair of the theological schools and each one of their lecturers and educators.

"All that has been expounded here are not instructions or prescriptions, but merely reflections, advice and thoughts for discussion. If they are accepted and someone finds them useful and interesting, the author will consider that his work has not been written in vain. These lines are dedicated to the pastor of the Holy Church."

Archpriest Prof. Aleksy Ostapov in the Church Archaeological Museum of the Moscow Theological Academy

The value of a person is his content, his behaviour and his endeavour on Earth. There are many facets to the loftiest pastoral ministry, and all of them must be pure and fine, and all of them shine brightly to people.

Aesthetics is the science of the laws of beauty. The entire life of a pastor and his entire ministry is the affirmation of what is fine and salvific in the hearts of people.

Without beauty there is no life; beauty is around us, in ourselves, and all this are reflections of the highest and most perfect beauty of God.

The beauty of the church and of Divine Liturgy is ecclesiastical beauty, a special beauty which prophesies that which is salvific and grace-bestowing, it is a transforming beauty.

Christian life is spiritual, moral and human beauty; it consists of the inner wealth of the individual and of an ability to associate with others.

It is very important for the clergyman to reveal to the faithful the importance of ecclesiasticity, but first of all he must reveal it for himself, constantly spiritually renewing and deepening his knowledge of the Church.

* * *

In the church the priest reveals himself in all plenitude. Here he is an administrator of the Sacraments, and officiant at the Altar of God, a guardian of souls, a teacher and educator. Here everything is important, every moment, every ecphronesis, the entire image of the father-pastor.

What qualities are required of a clergyman?

Above all, reverence as a manifestation of profound fear of God, a consciousness of the grandeur of the endeavour and sanctity of the place and simultaneously a realization of one's unworthiness, weakness and sinfulness, total hope for divine love and mercy, complete devotion and a giving of oneself to God and others. He needs to be able to concentrate all the powers of his soul and mind at divine service, at its inner content and spiritual meaning. Here he must cast aside all that distracts, all that leads away, and irritates, all recollections, habits and concerns. A clergyman always needs inner discipline, and reserve.

It should be kept in mind that the cultural level of our parishioners and interlocutors is growing, and their knowledge and needs are great. A pastor must be ever more perfect and experienced, and his knowledge and experience must be consonant with the knowledge and experience of his interlocutors and impart spiritual wisdom to them.

A priest is called upon always and everywhere to be a bearer of ecclesiasticity, high spiritual culture and the profound Christian spirit.

Humility is perhaps the main power of a pastor, which is manifested both in his behaviour and his image. However, humility must be truly Christian and profound, not feigned and showy. Showiness,

unctuosity, sugariness, affected kindness and humility—all this is reminiscent of falsity.

A priest must not "play a role", being one person in church and another outside it; duplicity is unthinkable. One must live in the church for the church and churchlike outside the church, always being clearly conscious of one's responsibility for retreating from the norms of pastoral behaviour and life and from the vows of Holy Orders.

Fear of God should always live in the pastor's heart and consciousness. A clergyman should not grow accustomed to serving, i. e., to celebrating divine services, and especially Divine Liturgy, freely, painlessly, boldly, like any commonplace earthly task.

The Liturgy is the endeavour of the salvation of people, the loftiest one on Earth, and a priest is called upon to work it each time anew, for the essence of the Liturgy lies not in repetition, it is the ultimate newness, life itself, the breathing of grace. Its core—the guilt—is the living Christ and His salvific sacrifice. Co-participation in the service of the pastor with a dead soul is impermissible. His morbidity can and should be vanquished by the love of Christ and His cause.

Prayer and repentance, a desire to be better, a desire for spiritual growth and salvation—all this is born of love of Christ. Love for man is already a reflection, a direct consequence of love of the Son of God, Who was crucified and buried for us.

The Cross of Christ is the power of the pastor always and in everything. Being mindful of the Cross and bearing it in his heart and thoughts and implementing it in life, living with the Cross, a pastor is vulnerable and will not permit conscious departures from the ecclesiastical salvific path. All his actions, the entire ministry of a priest and his Cross-bearing path will thereby be salvific, clear, direct and necessary.

Worshippers have arrived in the church. Before their gaze are icons; the whole of Heaven as it abides in the iconostasis, and in the centre, in the open Holy Doors, stands the clergyman.

Without him there is no divine service, no Sacraments, no grace proceeding from the sanctuary. The church is mute without him. He links Heaven and Earth through himself, his ministry. Here he, and especially a bishop, represents the Church and Christ Himself. Naturally, the clergyman is the centre-piece of the divine service. Hence the importance of the question of what the clergyman himself should be like, whether he corresponds to the loftiness of his designation, whether he fully realizes his responsibility to God and the people of God, and whether he has the qualities of a Christian pastor that make him truly a pastor.

The image of a pastor, his service, intelligent unhurried but not dragged out, the clearly enunciated ecphroneses with the main elements singled out, the staid movements—all this has a favourable

ble impact on the worshippers. They see and feel that the service of their priest is sincere and reverential, without embellishment and feigned humility.

Service with fear of God, with faith and love is the best preaching and an especially needed witness.

The most sacred place of the church is the sanctuary. Naturally, everything here should accord with the sanctity of the place. Impeccable cleanliness, order, the absence of nonreligious articles and, of course, the appropriate behaviour of the people who belong in the sanctuary. There are no trifles here; everything together is a very important indicator of the attitude to the "holy of holies" of the church.

The priest stands before the altar behind the iconostasis. For this reason conversation, jokes and sometimes even squabbling are inappropriate here.

The grandeur and sanctity of the church and divine service require of a clergyman especial attention to the making of the Sign of the Cross, blessing, bowing and lifting of hands, and censuring.

When a clergyman makes the Sign of the Cross correctly, precisely and reverentially, he teaches the worshippers with his example and word how to cross themselves correctly.

How a priest blesses the people coming for his blessing and at divine service is also important. Carelessness and hurriedness leave an unfavourable impression in the soul of a worshipper. When bestowing a blessing at divine service, the priest must precisely depict the Cross with correctly positioned fingers.

The pastor makes the Sign of the Cross particularly carefully, with fear and great trepidation, over the Offertory Bread and Holy Chalice at the Eucharist, not in the air and from a distance, but directly over the Offertory Bread and Chalice. Hurriedness and carelessness are unthinkable here! The Cross is a great holy object, and the people should be blessed with it with a knowledge of its greatness and the faithful allowed to kiss it reverentially and unhurriedly.

When the sacraments are administered and offices conducted, reverential making of the Sign of the Cross, blessing, aspersion, anointing, etc., is very important. All these actions have a lofty spiritual meaning, and they should be carried out with a realization of their importance, without rush, devoutly, with the words befitting the ceremony being uttered.

Walking around the holy altar, the holy baptismal font or lectern during the administration of the Sacraments should be unhurried and reverential. The uplifting of hands during the Liturgy, which underscores deep prayer, should be effected reverentially and beautifully and should express the sincere prayerful mood of the officiant.

Bowing and genuflecting are executed wherever they are called for, decorously and fully in accordance with the general nature of the divine service.

The priest also performs censuring with reverence, not forgetting that this holy act is also an essential part of the divine service. Hurried censuring at an office, panikhida or funeral service is inadmissible. Here, by the grave, next to deeply bereaved people, a priest cannot hurry or conduct a ceremony "formally". Quite the contrary, he is called upon to spiritually ease the suffering of the family and friends of the deceased with prayer and words of consolation.

Intelligent and profound celebration of the Liturgy is especially important. Divine Liturgy is an integral well-ordered ceremony where everything is replete with great meaning; nothing is superfluous or secondary. Living the Liturgy, a priest can also help all the worshippers in the church to enter a grace-bestowing prayerful atmosphere and sense the structure, majesty and meaning of the Liturgy. Everything in the Liturgy should also be well-considered from the standpoint of the actions; then the content and words will be underscored by the divine ceremonies. Everything in the Liturgy is important and holy from beginning to end. The presence of a bishop in the sanctuary at Liturgy, as well as other divine services, imparts some specifics which an officiant should know. This is a blessing received from the hierarchy at the beginning, and then bowing after epichonases. With the hierarchy present, the officiant does not bless the co-celebrants and the people; he blesses the Offertory Bread and the Holy Chalice at the Eucharistic Canon. A hierarchal service has many specifics, and the clergy taking part in it should be especially attentive and concentrated.

Receiving Holy Gifts requires great attention and reverence. Conversation by the receiver, audacity and quickness on his part do not accord with the majesty of the Sacrament. With concelebration, it is very important that the general structure and order be observed. All the celebrants follow the elder, simultaneously with him making the Sign of the Cross, bows and even reading from the service book. The practice of carrying the service book, which is sometimes rather thick, in one's belt, is inappropriate.

During the Liturgy, at the reading of the Gospel or the Eucharistic Canon, the reading of notes, removal of particles and similar actions cease.

It is impolite during the sermon of a co-celebrant not to listen to it or to criticize its content or the way it was delivered.

One should not sit in the sanctuary in the presence of a bishop or one's elders in rank while they are standing. One should not sit during Holy Communion at the sanctuary.

The sacristy is of no small importance in a church. Its composition should correspond to the

yearly cycle of divine service. Everything for the administration of the sacraments and conduct of offices should be here.

A priest tries to take care of vessels, books, and all other requisites, for they are holy, rare, artistic, and often very old objects, since he is mindful of their sanctity, inimitability and purpose. A clergyman's attitude to requisites is always a very important indicator of his culture and faith.

The holy icons, antimension, holy chrism, Gospels, shroud, and holy crosses require a special attitude on the part of a clergyman. They should be kept in fitting condition, without flaws or faults, and they should always be touched reverentially and carefully as holy objects. It is very important that they be kept in proper condition, and if restoration is required, it should be entrusted to experienced restorers, otherwise an ancient icon, garment, chased or enameled item can be ruined entirely. It is the calling of each clergyman to appreciate the artistic merits of requisites and their antiquity and know their history.

A clergyman bears direct spiritual responsibility for the holy altar, prothesis and all requisites. It is important that the vestments always be in proper order and correspond to the divine service, i. e., correspond in terms of colour to the day and divine service and match each other colour-wise.

A clergyman should take a profound interest in the past of the Church and in the culture and history of his people. It is fitting for a clergyman to know the history of his particular church and

have a conception of the state of all its premises, including the attics, basements and also the local cemetery. A lively interest in the past is a major indicator of real culture.

The image of the Orthodox priest dressed in a chasuble with a cross on his chest, an image that has taken shape over the centuries, should be preserved and protected. The appearance of a clergyman in official religious places, such as hierarch's office, a theological school, or the Patriarchate, dressed in an under-cassock is inadmissible. Here a clergyman should be in his official clothing. In such instances a monk should be wearing a klobuk and rosary.

A clergyman is forced to wear secular clothing as well. It should be austere and tasteful. It is better to choose dark colours and modest forms of dress.

Clergymen who try to blend in with the crowd and be like everyone else are deeply mistaken. A modern pastor should be noticeable. A pastor is a man of high and broad culture, a person who is spiritually and aesthetically rich. It is not backwardness and tastelessness, not alienation from progress but a realization of his being needed and of the importance of pastoral ministry that should determine both the behaviour and image of a pastor of the Orthodox Church. A clergyman who wears religious clothing with honour and dignity always evokes respect.

*Archpriest Aleksy OSTAPOV († 1975)
(To be continued)*

"I Will Bless the Lord at All Times..."

С. А. Т. Б.

1. 2. 3. 4.

Благословлю Господа на всяко - е вре - мя, выну хвала Его

во ус - тех мо - их, О Господе похвалится ду - ша мо - я, да

услышат кротцыи и воз - ве - се - ля - т - ся. Возвеличите Господа со мно - ю,

и вознесем имя Е - го вку - пе. 3. Взысках Господа, и у - слы - ша мя,

и от всех скор - бей мо - их из - ба - ви мя. 1. Приступите к Нему и про - све - ти -

те - ся, 2. и ли - ца ва - ша не пос - ты - дят - ся. 3. Сей нищий возва,и Господь у - слы - ша

4. 1.

и, и от всех скор-бей е-го спа-се и. Ополчится Ангел Господень о-крест

2. 3.

бо-я-щих-ся Е-го и из-ба-вит их. Вкусите и видите, я-ко

4. 1.

благ Гос-подь: бла-жен муж, и-же у-по-ва-ет Нань. Бой-те-ся Гос-

2.

-по-да, вси свя-ти - и Е-го, яко несть лишения боящим-ся Е-го.

3. 4.

Богатии обнищаша и взал-ка-ша: взы-ска-ю-щи-и же Гос-по-да

заключительная
riten.

упрощенный вариант окончания

не ли-шат-ся вся-ка-го бла-га. не лишатся всяка-го бла-га.

BOOKS AND PUBLICATIONS

THEOLOGICAL STUDIES No. 30
Moscow Patriarchate Publication, Moscow, 1990,
336 pp. with illustrations

In August 1990 a regular issue of *Theological Studies*, No. 30, came off the press. The anthology opens with the magisterial thesis, "The Truth of God's Existence" by Hieromonk Mikhail Gribanovsky (later bishop of Tavrida and Simferopol) (1856-1898). The thesis by an eminent Russian theologian, the author of the book *Above the Gospel*, consists of two parts. In the first (pp. 17-40), consistently exposing the essential peculiarities of his basic philosophical category of the "absolutely true", the author logically and intuitively comes to the Christian concept of God. The second part of the thesis (pp. 40-80) bears a clearly expressed apologetical character. Hieromonk Mikhail is striving to solve two colossal soteriological problems: to prove the objective and real significance of human knowledge and cognition and to give and develop the theoretical proof of God's existence. In the foreword to this work, archpriest Vladimir Mustafin, professor at the Leningrad Theological Academy, justly notes that the gnosticological conception of the author inevitably leads to the repetition of the particular dogmatic thesis of the identity of the laws of the inner and outer worlds, the identity of the laws of thought and being. One cannot help agreeing with the general assessment and conclusions of Father Vladimir: on outstanding philosophical works he often observes a characteristic trait: although sometimes not quite convincing in attaining their principal aims these works in the process of exposition, as though incidentally, reveal such a wealth of ideas and information that reading them cannot but be beneficial. That this is exactly what is characteristic of the given thesis of Father Mikhail Gribanovsky, will be seen by anyone who reads it thoroughly.

Further comes a review by K. Skurat, professor at the Moscow

Theological Academy, Doctor of Theology: "The Patristic Studies of Professor I. V. Popov, of the MTA" (pp. 83-116). Speaking of one of his predecessors at the chair of patrology of the Moscow Theological Academy, Professor Ivan Popov (1867-1938), the author characterizes him as a greatly gifted and exceptionally industrious scholar, for whom the works of the Holy Fathers invariably remained the witness of the truth of reason and the reason of truth. The annotated bibliography gives a more or less complete content of the following six works of the eminent patrologist: (1) *Tertullian. Attempt at Literary Characterization*. Sergiev Posad, 1893; (2) *Natural Moral Law (Physical Foundations of Morality)*, Sergiev Posad, 1897; (3) *The Personality and Teaching of the Blessed Augustine*. Sergiev Posad, 1917; (4) "The Religious Ideal of St. Athanasios of Alexandria." *Bogoslovsky Vestnik*, 1903-1904; (5) "The Mystical Justification of Asceticism in the Works of St. Macarius of Egypt." *Bogoslovsky Vestnik*, 1904-1905; (6) *St. John Chrysostom and His Enemies*. Sergiev Posad, 1908. At the end there is a list of other works by I. Popov, including his reviews of magisterial and candidates' works.

The title of another work by Prof. K. Skurat, included in the anthology, speaks for itself: "The Beatitudes—Steps to Spiritual Perfection" (pp. 320-327).

Of great interest is the research made by Archimandrite Ioann Maslov, Magister of Theology: "Optina Starets Amvrosy and His Epistolary Heritage" (pp. 117-151). Part 1—"Life of Hieroschemamonk Amvrosy" includes, apart from St. Amvrosy's life, a description of the notion of starets as a special form of spiritual asceticism, as well, as a review of the literary and publishing activities of the Optina Hermitage in the days of Starets Amvrosy and information about his relationship with representatives of the

Russian intelligentsia of late 19th century. Part 2—"Epistolary Heritage of Hieroschemamonk Amvrosy" is a review of his extensive correspondence with his spiritual children, which continued to the very end of his life. In the bibliography (pp. 150-151) the reader will find many interesting and rare publications. We shall add to it the latest pamphlet: *The Life and Admonitions of St. Amvrosy, the Optina Starets* (The Optina Hermitage publication, Moscow, 1990).

Devoted to two other saints recently canonized by the Russian Orthodox Church are the works of the teachers of the Moscow Theological schools, Archimandrite Georgy Tertyshnikov: "The Luminary of the Russian Land. Life and Work of St. Feofan the Recluse" (pp. 152-157) and Hegumen Feofilakt Moiseev (now assistant rector of the Kiev Theological Seminary): "St. Iov—the First Russian Patriarch. For the 400th Anniversary of the Establishment of the Patriarchate" (pp. 201-240). Both authors with great love, thoroughly and conscientiously restore the images of these great ascetics—an eminent theologian and a zealous patriot—both of whom had served Holy Orthodoxy with equal ardour.

In the church history section are articles by a docent at the Leningrad Theological Academy, Archimandrite Avgustin Nikitin: "Novgorod the Great and Scandinavia" (pp. 176-199) and of the late professor at the MTA, V. Vertogradov: "The Orthodox Church of Galicia in the Early Russian Period" (pp. 241-278). The topicality of the themes is evident in connection with the development of ecumenical ties between the Russian Orthodox Church and the Churches in Scandinavia at the present time, as well as in connection with the aggravation of the Uniate problem on the territory of former Galicia (today within the bounds of Lvov Region). Whereas the chronological framework of the former study encompasses mainly

the 17th and 18th centuries with excursions into earlier periods, the latter study takes the reader back to the olden times, to the 11th-14th centuries.

The work of an editor of the Publishing Department of the Moscow Patriarchate, V. Nikitin: "Easter Dogmat in Russian Theology" (pp. 279-303, to be continued) attempts to give a systematic exposition of the teaching on the resurrection of the dead in Russia, beginning from Metropolitan Ilarion of Kiev (11th century) up to theologians and religious philosophers of the end of the 19th and the beginning of the 20th centuries (N. Fedorov, V. Soloviev, V. Nesmelov, M. Tareev, D. Merezhkovsky, A. Tube-

rovsky, Archpriest Pavel Svetlov, and others).

Deserving of special mention is an important publication unknown earlier, a work by Bishop Ignaty Bryanchaninov of the Caucasus and the Black Sea Area: "About Angels" (pp. 305-319). The text was found in the archive of Father Pavel Florensky and presented to the editors of *Theological Studies* by his grandson, Hegumen Andronik Trubachev. The work was prepared for publication by Hieromonk Isaiya Belov, of the Trinity-St. Sergy Lavra, who wrote a foreword to it. Father Isaiya notes that in distinction to a number of traditional "academic" textbooks, in which the Orthodox teaching about angels and demons is

considered on a dogmatic plane the given sermon bears a soteriological and ascetic character; it helps to win the holy love of the Angels of Light and to draw away from the pernicious influence of fallen spirits.

The "sermon", in our opinion is not a completed work, but a fragment which breaks off at the most dramatic point. The Christian teaching on angels is set forth most fully and systematically by Archpriest Sergy Bulgakov in his book *The Ladder of Jacob* (Paris 1929). The anthology concludes with several short notes under the heading "Materials to Theological Dictionary" (pp. 328-336).

V. NIKITIN

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